

The CLERGY REVIEW

NEW SERIES

VOL. XXXIII. No. 6.

JUNE, 1950

VERNACULAR IN THE LITURGY¹

IN endeavouring to lay before the readers of THE CLERGY REVIEW the case for a Vernacular Liturgy as we of the English Liturgy Society see it, there are certain points I would premise by way of introduction in order to save time and, if that be possible, to prevent irrelevances in any subsequent debate.

My first point then is to draw attention to the title of this article. I have called it "Vernacular in the Liturgy." We are not pleading for the whole Liturgy in the vernacular but for some extension of the vernacular in the Liturgy, and I will give presently the reasons for this distinction, for there is a good deal of difference between the two concepts.

Then I wish to stress that I am speaking for and on behalf of the English Liturgy Society. I admit that this is a self-appointed body, possessing no authority beyond that which accrues naturally to a body of Catholics who believe sincerely and humbly that their proposals are for the general good of the Church and for the edification and spiritual progress of the faithful. They have thought out their proposals carefully, and I may add prayerfully, and their desire is and always has been to submit them for the consideration and approval of the proper ecclesiastical authorities. To that end they prepared and published a Manifesto. By that they stand and by that they are prepared to be judged—which means that they are not prepared to adopt every revolutionary idea advocated by extremists, or to defend every exaggerated assertion that the Traditionalists (if I may, without offence, so designate the opposition) have chosen to father upon them. To make this position quite clear I will quote the relevant passages of the Manifesto at length.

But before doing so, my third postulate: I assume that we are all agreed that in the case of vocal prayer the ideal to be aimed at, the optimum condition, is that the worshipper should

¹ The substance of a paper read at the Conference of Ecclesiastical Studies: Oxford: Easter 1950.

understand, as fully as is reasonably possible, the meaning of the words he is using. It is not necessary in this REVIEW to define what we mean by prayer; suffice it to quote the Catechism answer that prayer is a raising up of the mind and heart to God. But it may be useful to recall how some of the Fathers speak of prayer. St John Damascene says that it is the elevation of the mind to God with a view to asking proper things from Him. St Gregory of Nyssa says that it is communing and conversing with God. St John Chrysostom also speaks of it as "talking with God". All these descriptions seem to imply that the petitioner should know what he is talking about. That is not to say that there may not be circumstances or occasions when a form of words, not understood or only partially understood by the worshipper, is rightly prescribed by authority for, e.g. legalistic reasons, or to emphasize uniformity, or to safeguard doctrinal definitions. The only point I wish to make here is that when the choice between these two goods has to be made, the one chosen, whether for occasional use or for all purposes, must be of outstanding excellence.

Now let me quote from our Manifesto :

Our sole object is the instruction and edification of ourselves and those committed to our charge, through a greater use of our mother tongue to a deeper knowledge of, and a more intelligent participation in, the sacred mysteries.

The subject falls naturally under three headings. We are not all prepared to accept the full programme as here set forth, but we are all agreed in desiring *some* extension of the vernacular and we should all welcome a serious and scholarly study of the subject in all its aspects.

The three main divisions are :

(1) The rites of Baptism, Churching, Marriage, Visitation of the Sick, Reception of Converts, the administration of the Last Sacraments, and Funerals, together with the blessings contained in the *Rituale*. We feel that all these rites, as they have a special individual-personal significance, would immeasurably deepen and strengthen the spiritual life of the participants if the latter understood them better and were able to take their part in them easily and naturally. The Blessings, too, now largely neglected, would be much more sought after if the laity were conscious of their meaning and use.

(2) Vespers and Compline, to which may be added the liturgical blessings of candles, ashes and palms, together with an extension of the vernacular prayers and hymns now allowed in the service of Benediction.

(3) The Mass. The Mass obviously stands in a category by itself for reasons that we need not enter into here. But even with regard to the Mass it is clear that the mind of the Church is open to suggestions for the better understanding of the liturgy by the faithful, as shown by the movement for the Dialogue Mass and the re-introduction of the office of "lector".

Note that the Manifesto asks for *some extension* of the vernacular in the liturgy. How far that extension should go is, no doubt, a question on which it would be extremely difficult to reach agreement. There is, however, no need to find agreement as in the final issue the question will be decided by the competent ecclesiastical authority. What I wish to stress is the implication contained in the phrase, an extension of the vernacular in the liturgy.

No member of the E.L.S.—indeed no Catholic in his senses—wants to abolish Latin as the official language of the Church. For the conduct of a Universal Church it is not merely desirable, it is essential, that it should have a single universal language, known, fixed and static, in which all the Church's definitions should be enshrined, all her formulas, ordinances, decrees, encyclicals and prayers be promulgated, and her decisions on matters of faith and morals made known to the world. Furthermore it is an essential requisite for a Universal Church that her leaders, her bishops and theologians from every nation should possess a supra-national language as a means of inter-communication, so that all may share fraternally in the intellectual decisions and spiritual riches of all Christendom. Latin has done this work for over fifteen hundred years; there is no reason to suppose that it will not continue to do so and no call for wishing that it should cease to do so.

There is no need for me to labour these points; they are indeed so obvious that I would not even mention them were it not for the fact that some of our opponents think so poorly of our intelligence that they imagine that the benefits of a universal language have escaped our notice. All conservatives, however,

have this characteristic in common, that they seem to be mentally incapable of distinguishing a reformer from an anarchist!

But while we agree as wholeheartedly as any Traditionalist in the enormous advantage of having one universal language for the business and services enumerated above, we must take the first opportunity that presents itself to point out the one essential pre-requisite if this universal language is to perform its proper function—it must be understood by those who use it. For those who do *not* understand it, unfortunately the vast majority of the faithful, it is necessary that the decrees, ordinances and directions that affect them shall be translated into their mother-tongue and so passed on to them. This is, of course, a common and every-day occurrence, and while great care is naturally and properly taken that the vernacular texts shall agree in every particular with the Latin originals, it is found in practice that the business of translation can be done so well, with so many official checks and safeguards, that any serious fear to orthodoxy by making and using these translations has not, so far as I know, been mooted.

This brings me, perhaps rather too early in my article, to one of the main objections to my thesis, but since it has cropped up, let us deal with it and get it out of the way. To use vernacular prayers in the liturgy, it is alleged, might open the door to heresy. There is no proof adduced for this statement; and indeed it would be difficult to produce any proof. We have vernacular Bibles, vernacular catechisms, all instructions and sermons are, and must be, in the vernacular; all doctrinal and spiritual books are translated into the vernacular, safeguarded by censorship and an imprimatur. From this vast mass of the written and spoken word no great danger to orthodoxy is feared. Only when we turn to God to say our prayers are we asked to believe that some lurking devil will be able to instil heretical notions into the mind of the worshipper by means of the vernacular text.

Let us look a little closer at this objection, for it is a typical example of that uncritical acceptance of statement that we shall find recurring in the debate. For the unilingual layman all doctrine comes to him, of necessity, through the medium of his mother-tongue. Whatever he knows of theology, dogmatic or

moral, the Sacred Scriptures and the spiritual life, its duties and obligations, he has had translated for him into his own language, either by means of the written or the spoken word. No one conceived the idea of reciting to him passages from the Summa of St Thomas, or advised him to read daily a chapter from the Latin Vulgate; they were broken down for him into the language he could understand and assimilate. If there was any danger to be apprehended in this process it was evidently thought to be quite negligible, and was taken care of by scholars who prepared the translations and censors who passed them. One never hears, with reference to the English Bible or the English catechism, the fear expressed that the English language, because it is a living and therefore a changing language, is not able to convey the exact meaning of the original Latin. Translators, it is conceded, are quite capable of coping with any possible linguistic difficulty *except*—and this is the core of this amazing objection—except when they attempt to translate prayers! So we must retain the Latin when we pray!

But we have not yet plumbed the depths of this surprising assertion. The Traditionalists, mindful of the infirmities of human nature and realizing the impossibility of sustained attention to words that are not understood (also, let it be granted, anxious that we should know something of the beauty of liturgical prayer) allow us the privilege of having, in our private prayer-books, an English translation of the Latin prayers. Indeed, they do more than grant us the privilege; they urge us to use it—provided, of course, that we do not say, or sing, the English words aloud. We can *read* our vernacular prayers, even perhaps recite them *sotto voce*, and so long as the priest and the choir are singing the Latin text, our orthodoxy will be—am I wrong in saying “miraculously”—preserved.

Or, to put this fantastic argumentation in another way, the priest, if he will turn his back on the altar, may instruct his people, using their own language, in the truths of religion; he can, so long as he remains turned away from the altar, read the Scriptures in the vernacular; he may, and no doubt frequently does, quote the prayers and collects to them in their own tongue. But as soon as he turns to face the altar he must abandon the vernacular and resume his Latin. And if we inquire why this

should be so, we are asked to believe that if he said with his back to the people what he has just been saying facing them, there would be a danger of them misunderstanding him and so falling into heresy.

But someone may say to me "It's all very well trying to be facetious at the expense of the Traditionalists, but have you not forgotten what the Pope said 'that Latin is an effective antidote for any corruption of doctrinal truth'? Are you not poking cheap fun at the Holy Father himself?" But surely not. Surely far from poking fun at him I am protesting against a line of argument that makes utter nonsense of what he does say. For no language can safeguard truth unless its meaning be understood. By the same token neither can an unknown language inculcate heresy. A unilingual worshipper may, indeed, fall into heresy; how shall he be brought back to orthodox ways of thought? Not, certainly, by spouting Latin at him, but by showing him in his own language where he has gone wrong.

So we English Liturgists believing—and surely we need not to apologize for so believing—that a man prays better if he understands the meaning of his prayer, ask that the boon of translation, granted in the case of doctrines and orders, shall be extended to include those parts of the liturgy, whether they be devotional or didactic, that are to be used by him or addressed to him. To this request the Traditionalists appear to offer an uncompromising negative, unwilling to touch the imposing fabric of the Church's liturgy or interfere with its age-long usage.

This is the point, I suppose, at which we begin to part company. But before we enter into any argument, let us examine this august structure, its origins and history, and its fittingness to perform the functions for which it was designed, so that we may judge whether, in the changed circumstances of modern life, it may perchance in certain particulars have outlived its period of maximum efficiency.

And to do this, allow me to propose an allegory. I imagine, then, a Pilgrim standing in the Piazza of St Peter's gazing with awe at Michael Angelo's majestic masterpiece. It is tremendous in its effect, utterly and completely satisfying, standing there in the centre of Christendom embodying all that man can conceive of the majesty and beauty and dignity of Christian wor-

ship. He has heard, perhaps, criticisms of St Peter's—the *loggia* is an unpardonable intrusion, destroying the effect of the Dome, and other similar strictures; but faced with the reality in all its stately magnificence such criticisms sound irrelevant and niggling. The Pilgrim sees in this imposing pile man's prayer and adoration transmuted into stone and he would not alter a line of it even if he could.

By and by the Pilgrim mounts the wide shallow steps and enters. If the exterior filled him with awe, inside he is overwhelmed by the emotion of reverence; this is indeed a meet temple to the Most High God. On the pavement he notices the inscriptions giving the comparative lengths of other great churches of Christendom, and as he tries to visualize them his thoughts are carried on beyond them to his own parish church in a distant land, so dissimilar in size and shape and grandeur, so identical in all its functions. And the Pilgrim ponders on the accidents of time, and place, and climate that have caused the differences, and the one universal doctrine that has welded all these accidental differences into one essential unity of purpose.

The early Christian emerged from the catacombs and found the basilicas already in being. The Church took them, and consecrated them and used them, not because she had planned them or designed them, but because they were at hand and were convenient for her purposes. And so when she began to build for herself she kept to the same style because she had got used to it, just as she kept to other things, like lights and tomb-shaped altars, that had been forced upon her by the accident of her life in the catacombs. But when her children spread abroad into more northern climes she found that the Roman basilicas had to be modified to accommodate her needs; the colder climate demanded that the wide open spaces be narrowed down and enclosed by draught-preventing screens, and the sunless skies called for more light, so that in time the cathedrals of France and England glowed with the glory of stained glass which was made to teach the simple and unlettered people the story of our Lord's life and the lives of His saints, just as the frescoes did in Rome.

I trust my allegory has served its purpose. To the student of the liturgy as he contemplates its wondrous structure, fashioned

and formed throughout the centuries, must come such thoughts as strike the Pilgrim gazing at the finished perfection of St Peter's Church in Rome. For in the development of both the same facts and forces have played their part. The same laws have been at work in shaping the Church's rubrics and ceremonial. In origin they were simple acts that had to be performed; because people had to move from one place to another, a procession was formed; because it was dark, lights were employed; hands were washed because they were soiled, the bread and wine were brought in because at that part of the service they were required. These actions, which later became ceremonial, were not introduced because of any symbolical reason or mystical significance—these were thought up afterwards. In the beginning they were done because the occasion demanded them, just as buildings were used because they were at hand to be used, and the vestments were determined by the cut and shape of the clothes that priests and people were already wearing.

And so it was with the liturgical language; chance determined it in the first instance. The Gospels came to the early Christians in Greek; it was the language of literature and culture, and so the good news continued to be delivered to the faithful in the Greek language for 200, perhaps 300, years, though it is interesting to note that we have evidence that from the earliest days Latin was used for sermons and to instruct the common people. Then for a time Greek and Latin were used side by side; we still possess a vestige of this usage in the Mass and a more precise example of it in the liturgy of Good Friday. But gradually the more popular language ousted the more cultured, and by the time liturgical books came to be written and the liturgy had become more or less fixed, Latin was predominant.

Precisely why a change took place—whether it was done so that the people could better understand the liturgy and take their part in it; whether it was effected at one stroke by decree or gradually came to pass as the result of the pressure of public opinion—these are questions we leave to the historians. But whatever their answers may be, one fact emerges that admits of no dispute; the new liturgical language was the vernacular of the people of Rome and the official language of the Roman Empire. The first fact disposes of the notion that the emanci-

pated Church favoured a hieratic, secretive or "mysterious" language for her worship; and the second explains how Latin came to be established as the official language of Western Christendom. The reason for the continued predominance of Latin, even after the fall of the Roman Empire, lies in the fact that it was the only language with a literature and this circumstance gave it a monopoly in all affairs that required the written word for their conduct. So it was the inevitable means of communication between statesmen, scholars and even business men who wished to correspond with each other by letters.

It is hardly surprising to find that in two such conservative institutions as the Church and the Law a usage once firmly established should take a good deal of shifting. And so indeed it proved. Even to this day the language of our Law Courts is bespattered with technical terms and legal phrases unchanged from the original Latin. And until the invention of printing Latin had no serious rival. Caxton, however, changed all that, and his discovery unloosed forces that had been piling up dangerously in men's minds. Latin had long ceased to be the *lingua franca* of the common people and had shrunk to be the exclusive possession of churchmen, lawyers and scholars. The ordinary man whose life was governed by the laws of God promulgated by the Church, and the laws of man promulgated by the State, wanted to know what they were all about. Dan Chaucer in the realm of literature and art had shown him a way by which his curiosity might be satisfied. The printing press came to his assistance and one of the first books to be printed was the Bible in English.

So far I have kept to the objective facts of history. At this point may I make a short flight into the land of "might-have-been"? Is it not at least conceivable that had the popularizing forces been allowed to develop quietly and peacefully an English Bible might have been followed by an English Sacramentary, perhaps even by an English Missal? We shall never know the truth about that hypothesis for at this juncture there broke on Western Christendom the tragedy of the Reformation. It was only to be expected that at this crisis the revolutionaries should seize the weapons and adapt the slogans that would tend to make their cause popular. One such was the demand for a

vernacular liturgy. It was equally inevitable that the Church would react strongly in the opposite direction. The result was that the vernacular liturgy was inscribed on the banners of revolt and adherence to the Latin form became the test of orthodoxy. From that alignment, which had nothing to do with the intrinsic merits of the case, the controversy has not budged for four hundred years. Many Catholics still believe that to ask for an extension of the vernacular in the liturgy is a sure sign of incipient heresy.

I have taken up a large amount of my space in this historical survey, but the time will not have been wasted since if my account is accurate, as I think in its broad lines it is, it will already have disposed of many of the objections to linguistic reform. Let me enumerate some of them, held no doubt sincerely but certainly uncritically by many faithful souls.

(1) That Latin is the sole liturgical language of the Catholic Church. This is an error pardonable in the uninstructed because of the great preponderance in numbers and importance of the adherents of the Latin Rite; but it is an error nevertheless.

(2) That Latin always was the liturgical language of the Western Church. This is equally untrue though I have heard of a Cardinal who strenuously maintained this erroneous opinion.

(3) That Latin is a "sacred" language and must not be touched. No doubt there is a sense in which Latin can *now* be said to be hallowed by its long association with the Church's liturgy. But it was not the language our Lord used, nor was it the language of the primitive gospels. Its first association with the Christian religion was as the vernacular of Pontius Pilate.

(4) Some devout souls seem to hold that Latin, by reason of some inherent fittingness, was divinely chosen, mediately if not immediately, as the language of the Church. As we have seen, the choice, if it was a choice, was determined by the political circumstances of the times, and its long survival was not due to any specifically religious reasons, for exactly the same factors preserved it as the language of the State and the language of the schools.

I have already mentioned two arguments often adduced to sustain the Latin connexion. The first is that an unknown tongue is an appropriate setting for the liturgy because it emphasizes the

mysteriousness of a transcendental religion. Whatever psychological grounds there may be for this opinion, history provides no warranty for it. On the contrary, history shows that as soon as Latin ceased to be the *lingua franca* of the Middle Ages the demand for a change became vocal.

The second opinion purports to see in the abandonment of Latin an act of disloyalty to the history and traditions of the mediaeval Church. There was a time—a very short time, immediately following the Reformation—when this contention had some substance in it. In the stress of mortal combat tactics are often dictated by the enemy; it was so in this case. But those days are past. The Church has resumed her full liberty of action and it lies with her, and her alone, to say what languages shall be used in her worship.

And so we come back, after a long excursion, to the programme of the English Liturgy Society as enunciated in the beginning of this article, and the question that immediately arises therefrom, Why do we want a change?

We might begin our answer by referring to the intense preoccupation with the Liturgical Movement that has characterized all the recent pontificates. It is a movement which seeks to restore intelligent participation, first, in the Sacrifice of the Mass, then in the other offices of the Church (as distinct from popular devotions) as the principal and ordinary way of common prayer for all the faithful. Pope Pius X said that "the active participation in the most holy mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit". There is no need to italicize these words; the important ones underline themselves; the "active participation"; it is difficult to conceive an active participation that is not at the same time an intelligent participation; and such participation is the primary and *indispensable* source of the true Christian spirit.

To take the first of our threefold division: what participation, active or intelligent, is taken by the ordinary layman in the administration of the various Rites we have included there? Parish Priests and those with the care of souls know only too well the air of patient apathy that envelops the participants in these Rites, the godparents at a baptism, the mother at her

Churching, the sick in their beds, the mourners at a funeral. St Paul indeed says to the last-named, "Comfort ye one another with these words", but they do not hear him and the words are buried in an unknown tongue. That they wish for these sacraments and sacramentals is not in question; but where is the active participation that the Holy Father asks for? If I may be allowed to quote myself as I wrote in another paper to a learned Society: "To be present at Mass is an obligation to good Catholics, so they go to Mass, and kneel and say their prayers, or perhaps just kneel; but they take no part in the Mass (I am speaking of the vast majority of course) because they are debarred from doing so by their ignorance of the language in which it is said. To be anointed and receive Holy Communion comforts and consoles them because they know it is for their good; but it is a rite performed upon them; they are passive recipients of grace, as passive as they are on the operating table under the surgeon's hands." It is perhaps not to be expected that priests who live in monasteries or seminaries and are surrounded by those to whom Latin is a second mother-tongue should experience the sense of frustration that saddens the parochial clergy faced with this apparent apathy; even the young parochial clergy, fresh from their theology about *ex opere operato*, are not at first conscious of the lack of co-operation; that comes later; it comes with a shock when perhaps one asks a sick man "Would you like me to anoint you?" and the answer is given "Just as you like, Father." And there is some excuse for the sick man; to him Extreme Unction is but the preliminary, the first part of the service that will end with the Requiem Mass. He has no idea that the Church is praying that he will be restored, healed from his infirmity, to the full life of the Church if such be the Will of God, as the Church prays that it will. All that is hidden from him.

But I need not expatiate on the benefits that will accrue to the faithful by an extension of the vernacular in those rites that we have called individual-personal. *Causa finita est*; Rome has spoken and the present Holy Father has granted to the whole of Germany at the request of her bishops the right to administer all these rites in the German language, except that the form of the sacrament shall remain in Latin.

So I pass to the second of our divisions, Vespers and Compline, the liturgical blessings of candles, ashes and palms and an extension of the vernacular prayers and hymns now allowed at the service of Benediction—in other words, Evening Service. It is common ground that the position here is chaotic and demands to be cleared up no matter what the decision may be regarding our matter. Fantastic results have followed the application of unco-ordinated laws, rules and decisions. The Church has, quite rightly of course, kept a firm control over all liturgical prayers and hymns and has never allowed any tampering with the normal usage as at present permitted. The result has been that while one may not use a translation, no matter how good, or a colourable imitation of any liturgical hymns or prayers, all kinds of “devotions” have sprung up, cheap in concept and unworthy in expression, and have obtained a local license. The BBC has added a further complication by broadcasting a hybrid service that never was on land or sea, but now is on the air; no Catholic would recognize it as a Catholic service. The reasons for this confusion are patent. We need an Evening Service; people will not be persuaded to come to church merely to sit and listen to a choir singing Latin Vespers and Compline; the BBC, for its clientèle, apparently thinks the same; the harassed priest, anxious though he may be to introduce his people to the solid devotion and scriptural content of the liturgy, is not allowed to put on a translation for their benefit. Is it surprising that the Parish Priest falls back on Rosary and Benediction for the faithful few who would come to church anyway, or that the rest of his congregation stay away?

If I were asked for a compelling reason why Vespers and Compline should be in English I would quote the reason usually preferred to excuse any interference with the language of the Mass; the Mass is “an act” to which we are bidden to be present, to be attentive and to say our prayers; we may not understand the words, we may not even hear them, and in any case most of them we cannot hear because they are said in secret; but so long as we know what is going on and are attentive to the action, we are taking our part—albeit not a full part—in the Holy Sacrifice. But in Vespers and Compline there is no action; there is nothing beyond the words, and if we do not

understand the words there is nothing left to us but to sit and listen to noises, pleasant or unpleasant according to the quality of the choir. Does this qualify to be considered liturgical worship?

Finally the Mass. As I said, I am speaking on behalf of the English Liturgy Society and among the members of the Society there is nothing like the unanimity concerning the Mass as there is about the other rites mentioned in Parts 1 and 2 of our programme. So it would not be wise for me to attempt any elaboration of proposals for a vernacular Mass. This decision may cause disappointment among some of my readers. They may say with justice that a good many of the arguments for vernacular in the liturgy are based on the alleged inability of the people to follow and understand and take their part in the Mass, and therefore by declining to discuss this aspect of the question I am burking the real issue. On that I would like to make two comments: first, that any arguments that might be considered valid for vernacular in the Mass, are *a fortiori* valid for the other services; and secondly, that our opponents almost always concentrate on the Mass because it is their strongest line of defence, and as a consequence we have to engage them on the ground that they have chosen. We would prefer to meet them on the first two points of our programme, and when those have been settled in our favour (as we think they would be) then we could go on to discuss the Mass.

For myself (so long as it is understood that I am here speaking for myself) I would say that, much as I would dislike a patchwork liturgy, I would be prepared to advocate the continuance of the Mass in Latin provided that the collects and the didactic parts of the Mass, the epistle and the gospel, were recited in English as an integral part of the service.¹ The rest of the Latin Mass does not present such a barrier of unknowing; most of it we do not hear anyway, and such parts of the Common as the *Gloria* and the Creed are easily learnt and understood. But I would oppose vehemently a solution such as the German Singing Mass in which the priest says the Mass, quietly to himself, in Latin while the congregation sing metrical

¹ An alternative solution might be that the "Mass of the Catechumens" should be in English, that is from the beginning up to and including the *Credo*; the remainder of the Mass, most of which is in secret, might then be concluded in Latin.

paraphrases of the liturgy. This is to make the worst of both worlds and is crucial to the whole discussion. It brings me back to my first paragraph; we are not campaigning for a Liturgy in the Vernacular, but for Vernacular in the Liturgy. The emphasis is on the Liturgy. It is the Liturgy that we wish to conserve, to understand and to use.

S. J. GOSLING

EASTERN WORSHIP AND THE WEST

DURING the past thirty years of the Church's history there has been a growth, as remarkable as it was overdue, of interest in the Christian East in general and the Catholic orientals in particular. Apart from the preceding work of the late Dr Fortescue and more recently Dom Bede Winslow's *Eastern Churches Quarterly*, the English contribution to this has been small, partly no doubt because until the war of 1939-45 there was only a handful of orientals in this country. It is the more gratifying that the results of the long researches of Mr Archdale King, first published in Rome in 1947-48, should now be available here.¹ As his title indicates, Mr King's primary concern is with public worship as expressed in the eight different liturgical rites of Eastern Catholics, of which the Byzantine (with its variant "uses" among Ukrainians, Carpatho-Ruthenians, Melkites, etc., and of course the dissident Orthodox as well) is numerically by far the most important. In these two big volumes there is an extraordinary number of detailed particulars of the celebration of the Eucharistic Liturgies, with some account of the history of each and of the people who use them; and though the over-all effect is at times a little confusing, the reader cannot fail to be impressed by the great variety and richness of the Church's ways of offering the one Eucharistic Sacrifice—ways that characterized half the

¹ *The Rites of Eastern Christendom*. By Archdale A. King. Two volumes. Pp. 678 and 668. 75 illustrations. (Burns Oates. 63s. the set.)

Catholics of the world until the schisms of Nestorius and Dioscurus and the Orthodox separated most of them from unity.

Mr King gives many details of a process which has been going on to a greater or lesser degree for a long time in most of the Catholic churches of Eastern rite, and which more lately has begun to be recognized as the problem it is, that of "hybridization" or, more specifically, of "latinization". By this is meant the modification of Eastern liturgies, customs and modes of religious thought by indiscriminating adoption of Western practices and undue submission to Western influence. Another term, "uniatism", is now sometimes used to designate the process by which Catholics of Eastern rites tend to become religiously deorientalized, neglecting the study of the Eastern fathers and the early councils, adopting Western disciplinary customs, forms of devotion, and ascetical treatises to the exclusion of their own, adapting themselves to a foreign spiritual outlook, and accepting liturgical hybridism. The subject is a big one, and its more important aspects are of course those that are radical and interior; here we are concerned with its exterior manifestations in public worship.

The responsibility for this process of westernizing Eastern worship (and other things) is often put upon Western clergy working among Eastern Catholics.¹ And not without reason. There are the notorious cases and disastrous results of the Portuguese in Malabar and Ethiopia early in the seventeenth century (King, I, 512-23, and II, 431-59), and of the Latin bishop in Cyprus who in 1636 descended on the Syrian Maronites in his diocese and arbitrarily forbade the continuance of certain legitimate customs because they varied from those of the West, in spite of the contrary orders of Pope Paul V to the Maronite patriarch only twenty-six years before; while there is a long record in the Middle East of foreign, especially French, priests and nuns who sincerely believe (presumably on the assumption that the Holy See is misinformed) that a more or less tactful process of latinization is in the best interest of those oriental Christians for whom they work so selflessly.

¹ Often misleadingly called "missionaries". The Holy See in the persons of, e.g. Benedict XIV and Leo XIII, has declared that their function *vis-à-vis* the Eastern clergy is to be their auxiliaries and supporters.

But much of it is due to the orientals themselves: in some countries because, having been long subject to the Turks or other tyrants, they have a certain sense of inferiority and think that anything from the West is necessarily superior, or because they want to please and flatter their European benefactors; in other countries because they wish to make themselves as little conspicuous as possible amid Latin surroundings, or, especially if freshly returned from schism, because they suppose Western practices to be "more Catholic", or at least want to emphasize their unity with the West. The Armenians began this process so long ago as the time of the Crusades, and curiously enough they retained their latinisms when they fell back into schism (King, II, 562, 580, 642). In our own day many Eastern clergy have deliberately adopted and fostered practices learned in Western seminaries.¹

The text of the Eucharistic Liturgy has, so far as the Byzantine rite is concerned, not generally suffered much, and sometimes not at all, except when it has been modified to provide an equivalent of low Mass. This, no doubt, is a necessary innovation in these days, and the priests from the Russicum in Rome (and others) have shown that it can be done without compromising the integrity of their rite. There is no reason at all why, for example, these "low Masses" should be celebrated in an inaudible voice: yet it is not uncommon in America and elsewhere to assist at an unsung Byzantine liturgy in which one cannot even hear what liturgical language is being used. The text of most of the other Eucharistic Liturgies has undergone varying amounts of alteration, with but rarely any necessity and sometimes considerable inconsistency; and several of these bodies, e.g. the Armenians in some countries and the Malabarese in India, notably approximate their unsung Liturgy to the Latin low Mass.

Such things as the altar-bell have no place or meaning in Eastern Liturgies (even in the Roman Mass we use it more than the rubrics direct), but it has nevertheless been adopted by some; in some Ukrainian churches, at any rate in America,

¹ This was a contributory factor in the schism among the Slav-Byzantine Catholics in Czechoslovakia in 1920-23. See V. Bourgeois, S.J., "The Podcarpathian Schism", in *Pax*, Nos. 147 and 150 (Prinknash, 1934), and King, II, 67-8.

most surprising things are done with this bell—but in any case the virtuosity of American church-furnishers in producing hand-carillons must be heard to be believed. The laity very often now receive communion kneeling, instead of standing as ancient practice and their rite—and the convenience of the celebrant—require. It is becoming common, too, to see celebrants who have lost the dignified ample gestures and quiet unhurried movements of Eastern ceremonial; the proper spontaneity has gone, and the ritual tends to become a formula of drill. There is a tendency, too, to lessen the importance of the “great entrance”, when the bread and wine for the sacrifice are carried to the altar, and to “soft-pedal” the invocation of the Holy Spirit after the consecration. I have even seen a translation of the Liturgy of St John Chrysostom for use in church in which this epiclesis was entirely omitted. Theologically of course the invocation is superfluous to the consecration that has preceded it; but in the Byzantine Mass it is *liturgically* an important part of the whole consecratory action. To “push it out of sight” on grounds of logical order (and as a gesture against the pertinent dissident Orthodox theology) is to disguise the element of “timelessness”, to take a step in rationalizing the Mystery, when it is arguable that that process has already gone far enough.

In most rites modification (sometimes desirable by way of shortening) has taken place in the conferring of the sacraments, particularly Penance, which is often simply a translation of the Roman formulas. The prayers of these sacramental offices are frequently altered, cut down and interpolated with elements taken from Western sources. The Malabarese even use in its entirety a *rituale* of Portuguese-Roman origin, translated into Syriac, and they and the Maronites have separated Confirmation from Baptism and reserved it to the bishop; both now baptize by pouring, instead of immersion. The same churches give communion in one kind only, by law, and the Catholic Copts, Chaldeans and Armenians in the same way by custom.

The most striking modification in the furnishing of churches is the frequent absence of the *eikonostasis* (picture-screen) from Byzantine buildings. Lack of funds is the explanation often given, but sometimes this is no more than an excuse: yet the

eikonostasis is a ritual requirement of the Byzantine rite. Most Catholic churches of the rite have exchanged the plain square altar for an oblong construction with gradines, flowers, numerous candlesticks and crochet-work cloths. The use of individual Masses instead of concelebration (though this of course is far from being entirely lost) has led to the multiplication of altars (without screens); and the closed-in confessional box has come into use, with the ritual alterations that its use involves. In all Eastern churches the holy images are rightly flat, painted pictures, mosaics, etc., yet in many Catholic churches moulded crucifixes and round statues are now seen—and bad products of church-furnishers at that. The Maronites and Malabarese now have unleavened altar-bread, and Roman vestments have been adopted in their entirety by the last-named and almost entirely by the first. Otherwise Eastern vestments have not been changed except in details here and there; the exception is that almost everywhere the *stikharion* has given place to the Western alb: not a decent linen alb, but those open-work garments that look like grandma's parlour curtains. In some countries the proper daily dress of the clergy has quite disappeared, and with it man's proper adornment—still so considered in much of the East, especially for clergy—the beard.

These are some examples of liturgical hybridization, and there are others (cf. e.g. King, II, 71-5). But striking as these external modifications sometimes are, even taken separately, it is the over-all effect that is so often depressing. They are the exterior manifestations of as it were a divided mind, a distorted culture, the undue dominance of a different tradition. The westerner who assists at the Mysteries in the church of the Russian or Greek College at Rome or in some remote Melkite church in Syria may be unable to point out many technical differences from worship in some more westernized sanctuary; but he cannot fail to experience a difference in spirit, in atmosphere, in "feel".

As Mr King points out, oriental rites present what is to us a strange mixture of conservatism and "all-anyhow-ness", and the sort of modifications to which I have referred vary in kind and degree from place to place, and even from church to church in the same place: but nowhere, I suppose, are they more general

and acute than among Catholics of Eastern rites in North America where, since the disastrous happenings of 1945 in Western Ukraine and the Podkarpatska Rus, the biggest free bodies of Ruthenian Catholics (i.e. Ukrainians and Rusins) are to be found. This is not surprising when we consider the history of these immigrants and the fact that they are surrounded by and often schooled among Western Catholics. But it is a pity that the obvious danger has not called forth special efforts to avoid it: instead, the immigrants, while sometimes over-emphasizing their nationality of origin and group particularisms, have allowed their traditions of divine worship to become more westernized. Among the legacies of the unhappy experiences of Ruthenians in the United States seems to be (quite understandably) a sort of uncomfortable self-consciousness which, combined with the chronic American concern for social conformity, is apparently a considerable factor in the unnecessary latinizing in their churches—they want to be like “other American Catholics”.¹ Nor is there wanting an element of sectarianism, due to ignorance and prejudice. I have heard an American Byzantine priest criticized as “Orthodox” because he wore a beard—just as my parish priest at X . . . in England was criticized as “Anglican” when he hung a frontal on the altar.

In a certain big American city the priest of a church of one of the Syrian rites follows his completely inaudible (and indeed almost unrecognizable) weekday Mass with Benediction of the Blessed Sacrament—in Latin. The explanation offered for this and other similar things elsewhere is that at certain times these churches are frequented for convenience by Latins, and the pastors want to make them feel at home. But if orientals frequent a Latin church the pastor does not alter its appointments and services to suit them. And quite rightly does not. Why then should the oriental? Of course there are many orientals to whom such Western practices as the rosary, the stations of the cross, etc., have an appeal; but there is no need to enlarge them from the realm of private prayer: just as a westerner can profitably use the Akathistos Hymn or the Canon of St Andrew of

¹ The whole problem of orientals in North America is well analysed in *Le Lien*, the Catholic Melkite review published in Cairo, Nos. 5-10, 1949; the writer, a young American Melkite cleric, is dealing only with his own people, but most of what he says is true of others as well.

Crete, but we should not think of introducing them as public services. And what need is there of, say, "May devotions" for people who already specially observe every Wednesday, every Friday in Lent, and the first fortnight of August in honour of our Lady?

The Holy See clearly discourages the hybridizing process, notably since three decrees issued by Pope Benedict XIV between 1742 and 1755. "The Apostolic See," he declared, "orders that the ancient rites of Eastern Catholics are to be preserved by every possible means. . . . We decree that no one, whatever his rank, even a patriarch or bishop, shall innovate or introduce anything that diminishes the full and exact observance of the rites and customs of the Eastern church. . . . We vehemently desire . . . that all people should be Catholics, but not that all should be Latins." Some years previously Benedict XIII had sounded a note of warning about the latinizing at the Ruthenian Synod of Zamosc in 1720, and when approving the *typikon* (constitutions) of the Ukrainian Studites in 1923 the Sacred Eastern Congregation expressed the wish that the monks should get rid of "all the alterations whatever in the Byzantine rite as used by the Ruthenians and sanctioned" by that synod, thus reversing an apparent direction of Pope Pius IX in 1874. Those occasional papal pronouncements that seem to approve latinizing are due either to special local circumstances (e.g. the Italo-Greeks in the sixteenth century) or, if compared with earlier and later decrees, are seen to be advancing stages in the recovery and preservation of integral orientalism. Pope Pius XI carried on this tradition in a very marked way; and as an example of how strong Rome is against hybridization today it may be noted that the Eastern Congregation in 1934 forbade the translation of the blessing of the five-fold scapular from Latin into Arabic for the Catholic Copts of Egypt: the Holy See directed that if the Copts wanted to wear scapulars they must be blessed in a way conformable with the Alexandrian rite.

There can be no doubt whatever about the mind of the Church in this matter, expressed as it has been so often and so clearly by the Supreme Pontiffs. (There are numerous citations in Mr King's volumes.) Nevertheless, the Church being at present and for so long overwhelmingly Western in her visible

membership, surprise is often expressed that her attitude should be what it is. "Cannot an oriental save his soul in the Western church?" it is asked. And the answer of course is that he can; many do. Some Catholics, brought up in an oriental rite, find a "happy home" in the Western church; for some westerners the opposite happens: in either case they are exceptions. The real point is that the present great degree of Western uniformity in the Church has made us overlook that, faith and morals apart, uniformity has never been a principle of Catholic Christianity. God created man in infinite variety, and the Church has reflected that variety. And it seems clear that during the past thirty years the Holy See has been consciously and deliberately emphasizing that variety in its declarations that the practices of the Christian East must be maintained and their integrity respected.

The following consideration is of quite a different kind, but of itself makes the attitude of the Holy See imperative.

A fundamental objection of dissident orientals, especially the Orthodox, to reunion with the Catholic Church is the conviction that Rome intends eventually to make them all "Latins", to deprive them of their age-long services and customs, in spite of their being as ancient, authentic and Catholic as those of the Roman church itself. "Uniate" innovations are the most noticeable external difference between dissidents and Catholics of the same rite and so come to be identified with Catholicism itself, a practical identification of Catholicity solely with the Western church (cf. Fortescue, *The Uniate Eastern Churches*, pp. 27, 28). In vain do we quote the words of pope after pope. "Nonsense!" the Orthodox reply, and take us round to the nearest "uniate" church and point out how in its services and appointments it has already departed from traditional ways.

Whatever arguments can be brought forward in favour of either process in view of special conditions obtaining in such countries as the United States, the fact remains that the becoming Latin of Catholic orientals or the westernizing of their own practices makes infinitely more difficult the urgent problem of Christian reunion: they put the reconciliation of the Orthodox still further off. Catholics complain that local Orthodox will not even consider abandoning their separation.

EASTERN WORSHIP AND THE WEST 383

But what are we, and especially the orientals among us, doing to encourage them? Rather the contrary. I once remarked to a young Orthodox (he was an educated man and a Canadian citizen) that it seemed to me that some of the Catholic Slav-Byzantine churches in America might be much worse. "I cannot conceive of their being worse," he replied drily. "You'll never convert us to *that*."

The Orthodox see that, whatever may be the theory, too often in practice the oriental in the Catholic Church is still popularly regarded (and not seldom has learned to regard himself) as inferior, and that in Western countries some of the ecclesiastical authorities look on him as a nuisance. The westernizing of his rites and customs confirms and aggravates this impression: there is the suggestion that these Western practices are intrinsically better (else why make any change?), even—crowning absurdity—"more Catholic". And we westerners are confirmed in our assumption (understandable enough in the process of history) of superiority, of in effect regarding our Eastern brethren as only "more or less Catholic". And in so doing we as it were "unchurch" the whole Christian East and all its fathers, doctors and saints—none of whom celebrated the Roman Mass or prayed in Latin: it is *their* rites of divine worship and customs of Christian life that we, without remark or protest, see being spoiled in so many of our Eastern churches today.

I have just used the word "spoiled". The traditional Christian liturgies, Eastern and Western, are supreme works of art of mankind, given to us, yet made by us: our Lord Jesus Christ instituted the Eucharist and the other sacraments, and we in our ancestors have clothed them with the material beauty and delight and fittingness that we know. Each separate liturgy, each equally authentic and effective, is a superb manifestation of the religious, social and cultural life of Christian communities over long centuries, as Pope Pius XII reminded us in his "*Orientalis ecclesiae*" of 1944. *Arbitrarily* to alter any one of them, especially by importation from an alien rite, even in small details, is to spoil it, to impair its own nature, to set up a process of disintegration which is very difficult to stop. Historically these rites have in the past admitted foreign elements freely—but these elements were thoroughly "naturalized" and assimilated

before the rites had reached the typical forms they have today. Our own Roman rite has borrowed from the East and elsewhere—but it takes a liturgical scholar to detect those borrowings now. It may be objected that what has happened before will happen again. But no; because liturgical forms have become more or less fixed, have ceased to grow and develop, and therefore do not and cannot assimilate:¹ public worship is no longer a living function of living culture, largely because there is less and less unified culture. (What, for example, in 1950 can be properly shown as a *typical* English or American building?) Moreover, the borrowings of the past were made when liturgical differences were far less well-defined and far-reaching than they afterwards became.

There are some surprising and regrettable things to be seen and heard in many churches of the Latin rite, but in none of them is it found that in modern times customs have been imported and substitutions made from the East. Such a proceeding would be at once seen as inappropriate, and resented; why then should the orientals borrow, or be encouraged to borrow, from us where their worship is concerned?—unless on the assumption of a Western precedence and intrinsic superiority. This “tinkering” with rites that have been consecrated by their origin in the early Church, by the use of ages, by the acceptance of the Universal Church, and by the approval of the Roman Pontiffs, this spoiling of their integrity and proper perfection by the immixture of alien cultural elements, is unworthy of the Catholic mind: it is not in accordance with that variety, inclusiveness, fittingness and consistency of the whole that are marks of the Church as the universal ark of salvation. It is in no sense a question of archaeologizing, but of restoring the true principles of Christian life. I must apologize for harping so much on alleged Western superiority when so many westerners are now consciously trying to attain a more just attitude; but there is still a widespread unconscious mental background that only the Western church is “fully Catholic”, there is still a widespread conscious idea that the Latin rite alone provides the “really proper

¹ The Roman Mass has been practically unchanged for 380 years. Sufficient attention is not paid to this fact when considering the slowness of the “liturgical movement” and the growth of such popular expressions of the time as “perpetual novenas”.

way to celebrate the Holy Mysteries": and often, consciously and unconsciously, we act and speak in accordance with such notions.

These considerations have taken me a long way from Mr King's two volumes, but in them can be found ample examples of the things I have discussed, as well as much other matter to which this article is pertinent. Not the least of the merits of his work is that at every turn he shows the Holy See's concern for these churches of the East about which we in England are not usually well-informed or even interested: yet after all, it was from a Byzantine monastery that St Theodore of Tarsus came to the see of Canterbury to organize the English church 1300 years ago.

DONALD ATTWATER

RELIGION AND CULTURE¹

IN that remarkable work, *The Making of Europe*, Mr Dawson presented a study of the six centuries of calamity and darkness that lie between the fall of the Western Empire and the rise of the Norman Kingdoms as "An Introduction to the History of European Unity". It was in the disruption and confusion of that time that the creative process took place. Four very different and apparently incompatible elements, the Roman Empire, the Catholic Church, the classical tradition, and the barbarian societies had to coalesce—to form in fact a sort of chemical compound—before what we now know as European civilization could come into existence. At the outset Mr Dawson explained what Gibbon was not able to explain, the true causes of the decline and fall of the Empire, and he went on to show that the foundation of the Germanic Kingdoms in the West was one of the great turning-points in world-history and the link between the ancient and the mediaeval worlds. But then

¹ *Religion and the Rise of Western Culture*. The Gifford Lectures of 1948-49. By Christopher Dawson. (Sheed & Ward. 15s. net.)

came the complications. In the early Middle Ages, commonly called the Dark Ages, Islamic culture attained for a while a clear superiority over that of a Christendom hard pressed by Saracens, Vikings and Magyars, and it was from Southern Spain rather than from Byzantium that mediaeval Christendom derived her somewhat exiguous share of Greek science and philosophy. What saved Europe in that dark age was the tremendous civilizing influence of the monastic houses planted by Celtic missionary fervour, maintained and developed by Latin organization as embodied in the Benedictine Rule. Western Europe, thus closely circumscribed not only by Islam but by the barbarous North East peopled by Slavs, Balts and Finns, and assailed also from Scandinavia, was being moulded by a variety of conflicting influences too violent to be recognized as cultural; these influences at first, and for a long time, created confusion but eventually proved beneficial by preventing stagnation. The partly Oriental culture which centred in Constantinople, but which extended to Venice and to Sicily and Southern Italy, was in essence static rather than dynamic, but it was vivified by contact with the Normans. Normandy, where Nordic and Latin elements were at their strongest, while in the sharpest contrast, was the cultural leader of the Western world owing to ecclesiastical and monastic influence, while military adventure and predatory instincts brought her warriors into contact with the Byzantine and Islamic world. Thus it came to pass that Western Europe was the result of the mingling of Nordic, Celtic, Teutonic and Mediterranean peoples in an unequal and diversified culture based on the union of the classical tradition with the Catholic Church and fed by a variety of influences, much of it extra-European.

In the Gifford Lectures for the year 1947 Mr Dawson undertook the heavy task of analysing Religion and Culture, not as they are externalized in the course of European History but in themselves. This involved the study of the threefold sources of religious knowledge and the religious organs of society; Prophets and Divination; Priesthood and Sacrifice; Kingship; and this was followed by a dissertation on the belief in the divine origin of Kings as seen in Western Asia and more specifically in Ancient Egypt. This idea of the sacred Kingship, destined to

survive to Hellenistic and Roman times (emperor-worship), is easily and naturally connected with both the Messianic idea and with Cyrus who was regarded as the destined monarch of a coming empire unconsciously set apart to serve the divine purposes of the true God.

Later lectures in this series deal with the Divine Order and the Order of Nature, as seen in Sacred Science: the ritual cycle and the science of the calendar; as seen in Law, whether established custom or divine decree, with special reference to the institutions and traditions of China; followed by a brief consideration of the Buddhist discipline of salvation. It is thus shown that every social culture is both a material way of life and a spiritual order and the way is prepared for the study of those processes whose interaction or fusion produced the first true mediaeval renaissance, that of the twelfth century. The creation of Gothic architecture, the universities, the new intellectual synthesis, the friars, were all directly due to religious inspiration; and other developments arising out of secular needs such as the rise of the communes and free cities and the beginnings of representative government, of political thought, of vernacular literature, of the new lyric poetry and the code of chivalry, were strongly affected and in no small measure refined, by the influence of religion.

The argument concludes with a sombre epilogue on the effects of that modern secularization of social life which by exalting a scientific culture devoid of all spiritual content—it cannot truly be called a culture—has not only created needless anti-religious conflict but is now threatening the very existence of civilization.

The purpose of this second course of Gifford Lectures is to investigate the earlier phases of European development and to ascertain how far the formation of Western Europe was conditioned by the religious and ecclesiastical factors. For it is spiritual beliefs and values that have made the profound and vital difference between our civilization and all others, and they have done so by penetrating and permeating all the relations of life throughout the Christian Era. These relations, however, are not easy subjects for generalization and must be studied in the concrete. But owing to the enormous mass of material, the vital

subject, the creative inter-action of Religion and Culture is precisely the one that is either overlooked or left unattempted. A foundation like the Gifford Lectures therefore affords an excellent opportunity for such special study; but only a scholar possessed of immense and accurate knowledge¹ and able to follow his thread through the vast labyrinth can undertake it with any prospect of success.

"Religion," said Lord Acton, "is the key of history," and the theme of these brilliant lectures is that Religion "introduces man to a higher and more universal range of reality than the finite and temporal world to which the state and the economic order belong". Consequently, we must study a culture as a whole if we are to discern the profound relation between its religious faith and its social achievement. This can be done only by one who recognizes religion as the principle of continuity and conservation as well as being the source of new spiritual life. In the West the spiritual power has never been immobilized but has acted in freedom, in contrast to the castes and rigid traditions of the East, to all despotisms, Khalifates and the like, and, it may be added, to the absolutist system of the Lower Empire. This ferment of change and reform is something that is definitely Christian precisely because changing the world is an integral part of the Christian ideal. Thus Christianity, far from being paralysed by the collapse of the civilization of the ancient world, armed itself to carry the Gospel both to the barbarian settlers and to the more distant tribes, and so was actuated by a more intense missionary energy resulting in social improvement as well as spiritual conquests. The thousand years of mediaeval history, from the fifth century to the fifteenth, was not really a period of darkness for there was no stagnation, no real halt in the advance towards the dawn. Despite the loss of the tradition of citizenship, of public law, and of all the science and technical knowledge enjoyed by antiquity, the rudimentary Western culture preserved its spiritual energy and a certain

¹ The inaccuracies are almost too trivial to be mentioned. The wife of Henry II of England is not usually called Eleanor of *Poitou*. She was the daughter of William IX, Duke of Aquitaine. St Vannes (Verdun) should be Saint-Vanne. There is a misprint in the line Aeneid I, 7 (p. 24); and the first and second paragraphs of the translation of Alfano's ode to Hildebrand (p. 164 n.) have been transposed.

sporadic intellectual activity best seen in the missionary activity of the monks and their work in the scriptorium. The process of evangelization, for all the dangers and hardships it entailed, was favoured by the fact that no intellectual opposition was possible on the part of the barbarians. But the all-important fact was the dualism, in the West, of cultural leadership and political power. The influence of the bishop as *defensor civitatis* or of the missionary monk was not curtailed by, because completely independent of, the authority of the barbarian king or feudal chief. This most fertile dualism, as Mr Dawson calls it, this separation of powers, did not exist outside Latin Christendom; it is not to be found in any sufficient measure in the Eastern Empire. Thus it is only in the West that we find continuous change under the stress of new ideas and new institutions, for, outside the *Depositum Fidei*, there was nothing immutable, no fixed order of things which it was a sacred duty to preserve. The only attempt at fixation in the West was in the Carolingian Empire where the restless energy of Charlemagne, attempting to regulate everything, has been aptly described by Mr Dawson as "something dangerously similar to Islam, with Charles as the Commander of the Faithful". Yet, even there, the most important intellectual contribution was from outside, furnished by Alcuin, who came from England, by Clement and Dungal from Ireland, by Paul the Deacon and others from Italy, and by Theodulf from Spain, so that the free play of mind and spirit was not likely to be lost. And here it should be said that the recognition and appraisal of contributions to any given culture from outside itself is one of the special and distinctive excellences of all Mr Dawson's work.

Another is his skill in framing the generalizations inevitable in a work of this kind. All sorts of complications and exceptions exist to invalidate everything but the safest statements; so much caution is necessary that historians are often accused of backing winners after the race. The contingent and catastrophic is a constant element and it is this that renders the "Ifs" of History so fascinating and so baffling. If William of Normandy at Hastings had received the axe blow that brained his horse, would England have passed so easily from the orbit of Nordic culture to that of the Mediterranean? And the incalculable per-

sonal element—Louis IX and Charles of Anjou were brothers. These things are formidable to those who would “rationalize” history with formulas about “trends” and automatic progress. It was well said by Emile Faguet, when criticizing Voltaire, that there is a marvellous element in History, because there is a marvellous element in the human soul.

One of the strangest things in the story of Europe is that curious systole and diastole, that ebb and flow whereby currents flow forward and then backward, great movements reverse their direction, great things are done and then undone. First, a missionary and civilizing current flows from Italy (and from Lérins) to Ireland and England and then flows back in greater volume to Central Europe. Roman civilization is adopted with comparative readiness and some success by Ostrogoths in Italy and by Visigoths in Spain; then the former power is destroyed by Justinian and the latter by the Saracens. A fine monastic culture is set up in Northumbria in the seventh century and is almost extirpated by the Danes at the beginning of the ninth. Charlemagne destroys the heathen Avar Kingdom, and this merely leads to the increased power of the Bulgars, to the greater peril of the Eastern Empire, and to the raising of a new barrier between Constantinople and Central and Eastern Europe. A tremendous impulse of reform issues from Cluny and spreads across France to Normandy and England: and it is counteracted by horrible scandals at Rome. The Reunion of Latin and Orthodox, ardently desired by the Papacy, is seriously compromised by Crusaders and ruined by the alliance of the Papacy itself with the Normans and Angevins in Southern Italy. Innocent III, the suzerain of European monarchs, bequeaths a position of paramount power to the Popes of the thirteenth century; and this is followed by the “Babylonian Captivity” at Avignon from which the Papacy eventually extricates itself only to fall into the “Great Schism”. Vicissitudes like these test severely the powers of any writer who seeks to explain them by some current formula. Chapters III, IV, V and VII of the present work are examples of the skill with which Mr Dawson can pursue his theme where the secularist interpretation is in constant and inevitable danger of failure.

Particularly important is the place given to the much under-

rated Byzantine culture. And how many modern writers understand that because the unitary character of Christian society was held in common by Guelfs and Ghibellines, the rejection of imperial theocracy necessarily involved the assertion of the supremacy of the Pope? There was nothing really political in Gregory the Seventh's determination to free the Church from feudal dependence on the secular power with all its attendant evils: his standpoint was that of an Old Testament prophet. Another interesting point is that conditions in the great vassal states of France, Normandy, Flanders, Anjou, Burgundy, Champagne (and we may add, England), were more favourable to social progress than in the unwieldy realm of the Holy Roman Empire where there was no real political authority and no effective rule of law. Again, it is made clear that in the Middle Ages the reformed Papacy, not the Empire, was the real heir of the Roman tradition of universalism and international order, because it was in fact far more universal and comprehensive and exercised all the functions of a State. As Maitland pointed out, it possessed (1) sovereign power, its own laws, courts and judges, (2) appellate jurisdiction, (3) an organized bureaucracy in the permanent officials of the papal chancery, (4) a system of visits and reports by legates that had no parallel elsewhere. In fact, the Kingdom not of this world had the most efficient and realistic administration that mankind had yet seen.

These valuable lectures conclude with the reassertion of the profound truth that the importance of the efforts here described is "not in the external order they created or attempted to create, but in the change they brought about in the soul of Western man—a change which can never be entirely undone except by the total negation or destruction of Western man himself". The vital fusion of a living religion and living culture is one of the creative events of history.

J. J. DWYER

PAUL AT ATHENS

IT was a momentous crisis in the history of the world when Paul came to Athens, and he was such a cultured and sensitive man that we may be reasonably certain that he felt it himself to be such. What tremendous consequences it would have, if the chief intellectual centre of the world, as Athens might still claim to be, were to embrace the gospel! And he came well prepared, as he might think, to face the crisis, a citizen himself of no mean city, no mean rival even to smart Athens. He had some striking quotations ready from the Greek poets, and a strong argument for the existence of God. Everything tends to show that he was a powerful speaker, both in public and private.

St Luke in his narrative had no such cause as Paul to conciliate the Athenians, and he is not complimentary to them. He tells us that the citizens and the foreign residents alike devoted their whole time to saying or hearing something more or less new. This probably meant nothing so vulgar as trying to pick up the latest news, but rather an anxiety to be up to date in their knowledge and criticism of the latest hypotheses, in the best modern university style. The Apostle lands at the Piræus, let us hope, without suffering smells such as my own party endured from the fumes of the cement works, and soon begins expounding his message to Jews and proselytes in the synagogue. Of this part of his apostolate we hear nothing further; doubtless both he and St Luke felt that this was not the vital issue. In the market-place, the *agora*, the chief public place of concourse, he would take every opportunity of chatting with all and sundry, much as Socrates seems to have done before him. It is a manner of apostolate that is still often open to us, and much good can be done thereby, even though a single conversation is seldom enough to land our fish. Socrates, the Athenians put to death; but by this time it was enough to kill such fervid propaganda with a smile.

Still, it was novel, and Paul made no less a doughty disputant than Socrates, so that some distinguished Epicurean and Stoic philosophers confessed themselves rather impressed. When we are studying the New Testament we have to put Aristotle

behind us; but it is a little surprising that there is no mention of the Platonists. However, Paul now receives the compliment of an invitation to address the Areopagus, which was more or less the governing body of the city, and probably to some extent an intellectual *élite*. And although he had been not a little vexed to find the city full of idols, he opens in a strain that Plato himself would have appreciated. He compliments his audience upon being ever so religious, seeing that they have put up an altar even "to the unknown god", for fear that by some mishap they might have overlooked one of the species. That, he explains, is the god about whom he wishes to speak, whom in fact they are already worshipping in ignorance. As a matter of fact this God, of whom they know nothing, made heaven and earth and all things therein; nor could any temple made with hand hold him, not even that glory of Greek architecture, the Parthenon, to which he may well have pointed up as he spoke.

It has been said that the one big distinction among men nowadays is between those who believe in a God and those who don't; but to make this true we must mean those who really believe in a real God. Not many, doubtless, in our university towns would think it good form to profess themselves atheists, any more than the Athenian philosophers; and even the fool in the psalm does not seem to mean much more than that God need not be taken seriously; but we have to teach the world, and to teach ourselves, that we must be thinking of God first and last and all the time, that in Him we live and move and have our being, much more in the supernatural order than even the pagan poet dreamt, so that even if He bid us turn to other thoughts than His praise, our hearts must still remain fastened there where are true joys.

Epicureans and Stoics differed considerably among themselves. Epicurus died in 270 B.C., and commands our respect as having written a letter on obedience sent to a boy whose guardian he perhaps was. It has been found among the Herculaneum papyri. "It is well," he writes, "if you and your grandmother are in good health, and if you obey your grandfather and Matron (Matron is apparently a proper name, though of course all matrons are formidable) in all things as heretofore. Be sure of this, that the reason why both I and all the rest love you so

much, is that you obey these in all things." Nevertheless pleasure was Epicurus' formal standard of conduct, and pleasure as such can never yield final satisfaction to the soul, and as an ideal lowers the whole moral standard. Against the somewhat austere version of the doctrine of Epicurus set forth by Lucretius, we can set Horace's confession that he is simply *Epicuri de grege porcus* (Ep. i, 4, 16).

We all of us have it in us to be epicureans, and indeed epicures. For the purpose of this paper only we may define an epicurean as one who is out for all he can get. Even priests and religious may consciously or unconsciously be taking this line during a considerable part of their day. They may be trying to be comfortable, at times when their duty may so easily demand a certain amount of discomfort. They may be seeking for the best company they can secure, whereas charity may so obviously be pointing in the opposite direction. They may be making the best of their meals: they may be prepared to make a spiritual effort in preparation for some great feast of the Church, but may expect adequate compensation afterwards. *Itaque epulemur in Domino, alleluia*: "so let us feast in the Lord", as the Easter refrain has it. It were wiser and holier always to exercise some curb upon the quality and quantity of the food to be eaten, never quite to do one's best for oneself.

However, I am only using this question of food as a possible illustration, and not with any strong desire to push the lesson home, for nowadays more than ever we have to be content with what we can get, and in any case we must not lose our peace and joy. In the matter of grace, however, we can always ask for more, and to the extent that we have grace to imitate the Apostle, it is in our tribulations that we must rejoice. He, indeed, felt his failure at Athens keenly, being of a sensitive and emotional character, as was Our Blessed Lord Himself; but he was not prepared to make any concessions to the Epicureans. Rather he steeled himself to know naught save Jesus Christ, and Him crucified, folly as it was to the Greeks, even as it was a stumbling-block to the Jews.

Stoicism, which the Apostle also found at Athens, was a far greater philosophy than Epicureanism. The latter was the enemy of popular religion, of which Stoicism was rather the

champion, even trying to save the disgraceful myths about the gods by allegorizing, a method of treating sacred literature which passed through Philo and Origen to the Christian Fathers. Stoicism contained a concept of law and duty which well fitted the Roman character at its best, and found worthy exponents in Seneca and Marcus Aurelius and Epictetus. And yet it was inadequate as a philosophy, and immeasurably behind Christianity as a religion. Once more for the exclusive purpose of this paper, we may define the Stoic principle as "lumping it", as being able, in the modern phrase, to "take it". And are we just to "lump it"?

To be able to endure is, indeed, no small part of virtue, and a valuable fruit of mortifications that are voluntary. "What are you worth?" was a question that Archbishop Goodier was fond of putting. How much can you stand? Calumny, pain, failure and other such trials: do they prostrate us, and leave us disappointed and spiritless? Certainly the prospect of them must not do so. God is faithful, and will not suffer us to be tempted above our strength, but will make with the temptation a way of escape. A proper hope assures us that where the trials are extraordinary, the graces will be ample too, and quite adequate for the emergency. We must not therefore worry ourselves because we do not feel strong enough, just as we are, to bear some terrible affliction.

Nevertheless it must not be our ideal to "lump it". That is not the way to climb our Calvary. Rather we must try to imitate in some far-off way Our Blessed Saviour Himself in His carrying of the Cross. As the *Stabat Mater* says,

Fac me plagis vulnerari,
Fac me cruce inebriari
Et cruore Filii.

Let us ask His mother that we may be wounded with the wounds of Christ, and inebriated by His cross and the Blood He shed. But let us also remember that in all this, by one of the mysteries of the Incarnation, His sacred Humanity never lost the vision of His Godhead, and could not swerve for a moment from the purpose of the Divine Will. We ourselves do not walk by vision,

but by faith; this faith we must fasten upon God with all the power that His grace bestows upon us, or rather, we must try to do this, for who will dare say that he uses God's graces to the full? And who will measure the love of the Sacred Humanity for the Godhead, or the joy which it felt even to be suffering in obedience thereto, or again, the glory of the Divine Person Himself?

We also according to our measure, flash back the glory of God, as the Apostle tells us, and are transformed into His supernatural image by the grace that is given us, and must rejoice if we be found worthy to suffer anything for His sake. This is not the spirit of the Stoic, but the spirit, let us say, of him who wrote, "I am nailed with Christ to his cross; it is no longer I that live, it is Christ that liveth in me." The following, indeed, is the account which he gives of his apostolate to the Corinthians themselves, to whom he came from Athens: "We are pressed on every side, yet not crushed; perplexed, yet not unto despairing; hard driven, yet not deserted; struck down, yet not destroyed—ever we bear about in our body the dying of Jesus, so that the life, too, of Jesus may be made manifest in our bodies. For we who live are ever being delivered up to death for Jesus' sake, so that the life, too, of Jesus may be made manifest in our mortal flesh."

Such is the apostolate which priests have been exercising in Mexico, in Spain, in Germany and behind the iron curtain in this century of martyrdoms, and how many hundreds of them have received the grace of martyrdom we do not know, and perhaps shall never know. Such also was the apostolate envisaged by our English martyrs, who echoed Blessed Edmund Campion's cheerful challenge, "Come rack, come rope!" And come they did, so that in the person of these many martyr-priests the English Counter-Reformation received a baptism of blood which must be our lesson and our inspiration, even as it is surely to us the source of many graces. For such must also be the spirit of our own apostolate, which seems likely to become more difficult in the time to come than it has been for a century.

Paul left intellectual Athens convinced that the wisdom of God was folly with men, and that the wisdom of men was folly with God. To the Corinthians, to whom he came straight from

Athens, he could later write, "Not many of you are wise according to the flesh, not many are powerful, not many of good birth. Nay, the foolish things of the world God hath chosen, so as to put to shame the men of wisdom, and the weak things of the world God hath chosen, so as to put to shame the strong things, and the base things of the world, aye, the things that are despised, the things that are not, God hath chosen, so as to bring to naught the things that are, lest any flesh should vaunt itself in the face of God" (1 Cor. i, 26-29).

And yet, steeped as he was in the Book of Wisdom, Paul could not admit for a moment that real and genuine wisdom stood against God; and so he continues, "It is from him that ye have your being in Christ Jesus," that new divine life which arises from the crucifixion in baptism of the old life of sin, "in that he hath become to us wisdom God-imparted, yea, and justice and sanctification and redemption" (i, 30). And a little later he writes, "among the mature it is wisdom that we speak . . . the wisdom of God embodied in a mystery, that hidden wisdom which God devised before the ages unto our glory" (ii, 6-7). And if he had been asked how he could possibly call his doctrine wisdom, when he professed to know nothing save Jesus Christ and Him crucified (ii, 2), he might have answered, to put it in our own way, that it was evidently the only one that would work, and he might have pointed to the profuse idolatry of Athens, and the no less profuse vice of Corinth, of which latter he was not afraid to write plainly and personally to his Corinthian Christians (1 Cor. vi, 9-11); and it is from Corinth that he writes when drawing the terrible picture of vice with which he begins his epistle to the Romans. But Corinth was also a great commercial centre, and therefore to a large extent more inclined to take life in a practical and serious way. Even in our own island it is in the traditionally industrial districts, I believe, that the faith has most easily taken root, rather than in intellectual or residential quarters, in spite of all the inducements to sin.

As a matter of history, classical Greece as a whole does not count for very much in the history of the Church; what is sometimes called the Greek church, including the great eastern patriarchates, belongs rather to the Middle East, with a varying

degree of oriental blood in its population, and Constantinople itself had much that was oriental rather than Roman about it. For Paul, a Roman citizen by birth, it was Rome that mattered most, Rome that he desired so much to see (Rom. i, 9-15); it is to his Roman ministry, even though carried on in chains, to which his faithful companion and historian Luke is referring when he concludes the Acts with a big word of triumph relating (rather to our surprise) that it was being carried on, if we put four words for one, "without let or hindrance". And this finds an even more surprising echo in his second imprisonment, when awaiting execution as a malefactor, and enduring all things for the sake of the elect, he can nevertheless write to his beloved Timothy with a flash of apostolic joy, "still, the word of God is not chained down" (II Tim. ii, 9). Certainly the city of which he made most was Rome; and the Roman church is right in making much of him in return.

CUTHBERT LATTEY, S.J.

QUESTIONS AND ANSWERS

PRAYER WITH NON-CATHOLICS

The recent papal instruction on the Oecumenical Movement permits a *Pater Noster* to be recited together by Catholics and non-Catholics before and after a joint conference, whereas in this country at least the view has been widely held, up to the time of the papal pronouncement, that common prayer of this kind is not permitted. What is the explanation? (X.)

REPLY

S. Off., 20 December, 1949, *Instructio ad locorum Ordinarios*, "De Motione Oecumenica", ad. V; THE CLERGY REVIEW, 1950, XXXIII, p. 274: Quamquam in omnibus hisce conventionibus et collationibus quaelibet in sacris communicatio est devi-

tanda, tamen non reprobatur communis recitatio Orationis Dominicae vel precationis ab Ecclesia Catholica approbatae, quae iidem conventus aperiantur et concludantur.

The fringes of the law codified in canon 1258 have always been subject to a varied casuistical interpretation, both in the replies of the Roman Congregations and in the solutions given by theologians. Assuming that there is no scandal, no danger of perversion, and that an orthodox prayer formula is being recited in common, and putting aside all irrelevant circumstances, it will be found that conflicting opinions ultimately turn on whether *communicatio in sacris* is to be considered wrong in itself or merely prohibited by positive law.

i. Cardinal d'Annibale, a moral theologian and canonist still in great repute and often quoted in documents issued from the Roman Curia, is the best representative of the view that, with the above limitations, the practice is not wrong in itself.¹ "An liceat cum eis communicare . . . in divinis, nempe quae obeunt more et ritu plane catholico; nam in his quae redolent haeresim non licet omnino; plerique affirmant, quippe, aiunt, ab eis quasi ab excommunicatis prohibemur; alii negant, quia arcemur ab eis tanquam ab haereticis. . . . (What follows is in a footnote.) Dicam plane, in re tam salebrosa, quod sentio. Communicatio in divinis non suapte natura illicita est (alias nefas esset mixta, quae vocant, matrimonia permittere), sed quia aut *adhaesionis* damnatae sectae speciem praesefert; aut fovet *indifferentismum*, quae aetatis nostrae contagiosa lues est; uno verbo, propter ipsius catholicae religionis periculum. Ubi igitur huiusmodi periculum cessat, recidimus in legem ecclesiasticam, cui derogare fas est, cum longe plus incommodi quam commodi habet." This view amply and clearly explains the recently granted permission for united prayer.

ii. The more common view, in this country at least, has regarded *communicatio in sacris*, even with the above limitations and safeguards, as wrong in itself, because there is always implied in the action, it would seem, at least an external approval of heretical worship;² or because prayer presupposes or expresses belief, and cannot rightly be recited in common except

¹ *Theologia Moral*, 1908, I, §110, n. 11.

² Prümmer, *Theol. Moral*, I, §526; Wouters, I, §500.

by those professing the same faith.¹ If prayer with heretics is ever permitted, it will be on a principle of toleration, or by arguing that heretics are praying with us not we with them, or even by relying on the axiom *de minimis non curat lex*, if the prayer is so short as to be negligible. The instructions of the Holy Office and Propaganda on the subject, some of them extremely difficult to explain on any other principle,² have led one to believe that, for all practical purposes, this outlook has so far been favoured by the Holy See.³ Moreover, notwithstanding certain casuistical evasions, it is a view of the matter which vastly strengthens the law of canon 1258, and makes it easier to prevent abuses; for, as we all know, a positive ecclesiastical law is subject to a customary interpretation, to dispensations, to *epkeia*, to non-observance when there is a *grave incommodum* and so on and so forth. Accordingly in this journal the solutions offered so far have been based on the view that a united prayer is wrong of its nature.⁴

iii. The recent instruction of the Holy Office could be explained, indeed, by one of the considerations mentioned in (ii), but we think any of these casuistical devices unworthy of the gravity of the whole document, and that its explanation is to be sought in the view given under (i). It must follow that those amongst us who have held that a united prayer with heretics, even with the limitations and safeguards assumed throughout this note, is always of its nature wrong, have been defending a too rigorous interpretation of the law in canon 1258, an outlook due to our conditions in this country, to the traditions received from our forefathers, and to the necessity, as we conceived it, of discouraging the faithful from any religious contact whatever with non-Catholics.

iv. There remains a verbal difficulty in the reply of the Holy Office, which by asserting, firstly, that any kind of *communicatio in sacris* must be avoided at these meetings, and, secondly, that a *Pater Noster* or a prayer approved by the Church is not forbidden, appears to teach that reciting the latter is not

¹ Cardinal Bourne, *Lent Pastoral*, 1924; Bishop Beck, *The Times*, 15 November, 1949; Bonnar, *The Tablet*, 1949, 194, p. 396.

² Cf. e.g. *THE CLERGY REVIEW*, 1948, XXX, p. 200.

³ D'Annibale, loc. cit. footnote 9; Benedict XIV, *De Synodo*, VI, v. 2.

⁴ E.g. 1944, XXIV, p. 185.

communicatio in sacris. Prayer, however, is obviously a sacred thing, and the *Pater Noster* the most sacred of all prayers, and therefore it would seem that a joint *Pater Noster*, if words have any meaning, must be *communicatio in sacris*. We cannot, at the moment, find any perfectly satisfactory solution of this verbal difficulty. The meaning may be that, the law of canon 1258 being (with the limits explained above) a positive law, the Holy Office in given circumstances permits one derogation from it whilst insisting that the law must otherwise be observed. Moreover, the prayer permitted is something incidental and accessory to the purpose of the gathering, which is not a prayer meeting but a discussion or exposition. Whatever the true explanation may be, we all welcome a decision which makes our contacts with non-Catholics much more agreeable, and settles a little difference of opinion which has existed for the last few years amongst Catholics in this country.

BAPTISM BY HERETICAL MINISTER

In a maternity hospital, no one was willing or able to baptize an infant in danger of death except the non-Catholic chaplain and the mother. Which of these two is the lawful minister? (S.)

REPLY

Canon 742, §3. *Patri aut matri suam prolem baptizare non licet, praeterquam in mortis periculo, quando alius praesto non est, qui baptizet.*

S. Off., 20 August, 1671; *Fontes*, n. 746: *Non permittat (Episcopus) schismaticis administrare Sacram. Baptismatis nisi in casu necessitatis, et deficiente quacunque alia persona catholica. Cf. also n. 924.*

It is certain that the non-Catholic chaplain is able to administer a valid baptism, and like anyone else is bound by the law of charity to do so in danger of death if no Catholic is

present who is able and willing to baptize the infant; in this instance he rightly baptizes if the mother is too ill to do so. There is, however, reason in the query, since canon 742, §3, excludes the mother, even though she is able and willing, if there is another person present who can baptize. As far as the letter of the law is concerned there is some little conflict in the directions, which must be resolved by giving precedence to the more important aspect of the law.

Before the promulgation of the Code, an added reason existed excluding the parents from administering baptism, even in danger of death, to their own children: for the diriment impediment of spiritual relationship, which was more extended than it is now, was held by some to deprive the baptizing parent of the right to seek the marriage debt.¹ It was a deprivation which could easily be restored, and though we cannot find any writer who discussed the situation in the above question, it might be held that the possible deprivation was sufficient reason for permitting an heretical minister.

This particular point, however, is now only of historical interest, and it seems to us that, if the mother is able to baptize, the positive law forbidding her to do so is of less consequence than the law forbidding *communicatio in sacris*. Moreover, the exclusion of heretics should apply, in our opinion, even to those who are not ordained ministers of their sect, and the word "quacunque" in the reply of the Holy Office could bear the meaning that, if any Catholic including the mother is able to baptize, a non-Catholic is not to be employed; an exception permitting a non-Catholic to baptize, on analogy with "nisi pudoris gratia" of canon 742, §2, exists in cases of baptism "in utero", whenever a Catholic though present lacks the necessary skill and knowledge.

Finally, it cannot be assumed that an heretical minister, even an ordained one, will validly administer baptism to an infant in danger of death. We have heard the view defended by these ministers that "dry" baptism is permitted, i.e. a sign of the cross and the formula without the use of water, or at least of running water.

¹ Cf. *Dict. Droit Canon*, II, col. 127.

CHANCELLOR AND DISPENSATIONS

A priest, after his petition for a dispensation was refused by the chancellor, succeeded in obtaining it from the bishop, without mentioning the chancellor's refusal. Is this episcopal grant invalid from canon 44, §2? (T.)

REPLY

Canon 11: Irritantes aut inhabilitantes eae tantum leges habendae sunt, quibus aut actum esse nullum aut inhabilem esse personam expresse vel aequivalenter statuitur.

Canon 19: Leges quae poenam statuunt, aut liberum iurium exercitium coarctant, aut exceptionem a lege continent, strictae subsunt interpretationi.

Canon 44, §2: Gratia a Vicario Generali denegata et postea, nulla facta huius mentione, ab Episcopo impetrata, invalida est. . . .

i. If the chancellor, using his native function of canon 372, was simply recording and transmitting a decision of the vicar general, the subsequent dispensation obtained from the bishop is clearly invalid from canon 44, §2, unless the episcopal dispensation was granted *motu proprio*, as some commentators note.¹ Frequently, however, especially in small dioceses, the chancellor is given delegated jurisdiction for dispensing certain impediments within the limits permitted by the law,² and he may even use these delegated powers more widely than the vicar general uses his ordinary powers. The system is open to some objections but it is, in given circumstances, a reasonable arrangement, especially when the chancellor is also the bishop's secretary. The point to observe is that, unlike the vicar general, the chancellor enjoys no jurisdiction from his office, and the powers which are conveniently given to him could equally be delegated by the bishop to any other priest.

ii. Some are of the opinion that the rule of canon 44, §2,

¹ Coronata, *Institutiones*, I, §63; Maroto, *Institutiones*, §285.

² THE CLERGY REVIEW, 1948, XXIX, p. 183.

applies also to a refusal by the chancellor,¹ since the reasons for the rule in the case of a vicar general are similar in the case of a chancellor. We cannot agree that this is so except, perhaps, where the bishop has made this provision expressly in delegating the chancellor. In the common law it seems to us, from canons 11 and 19, that the restriction on the bishop's power of validly issuing a dispensation must be limited to the case of the vicar general provided for in canon 44, §2. Within the limits fixed by the law the vicar general as an Ordinary forms, as it were, one person or one tribunal with the bishop of the diocese, which is the reason usually given for the rule of canon 44, §2; but this notion cannot be extended, it seems, to the bishop's delegate, even when he is the chancellor, for as such he enjoys no ordinary jurisdiction at all, and there is nothing to prevent the bishop delegating any number of persons. There is, within its legal limits, between the jurisdiction of the vicar general and that of the bishop, a certain equality which is wholly lacking in the bishop's delegate. Hence, owing to the superiority in power of the Roman pontiff, a dispensation refused by any Ordinary is validly granted by the Pope even though the first refusal is not mentioned.²

An argument in favour of the view we are rejecting might be drawn from the practice of Vicars and Prefects Apostolic, who are denied a vicar general yet may appoint a delegate enjoying all the powers of a vicar general.³ The commentators usually apply to this "delegate" the rule of canon 44, §2.⁴ Except that the "delegate" is not called a "vicar general", he enjoys all the prerogatives granted by the Code to the vicar general, including necessarily that contained in canon 44, §2. The only adequate reply to this contention is that the "Vicarius Delegatus" of missionary countries, who is the equivalent of "Vicarius Generalis" in other places, enjoys ordinary jurisdiction because it is attached to an office; his title "Delegatus" which has occasioned certain difficulties⁵ does not mean that he enjoys merely delegated jurisdiction, for the practice of appointing a delegate "ad universi-

¹ *The Jurist*, 1949, p. 417.

² Cicognani, *Canon Law*, p. 720.

³ *Propaganda*, 8 December, 1919; Bouscaren, *Digest*, I, p. 144.

⁴ Michiels, *Normae*, II, p. 387; Payen, *De Matrimonio*, I, §760; Berutti, *Institutiones*, I, §99.

⁵ *Apollinaris*, 1933, p. 196.

tatem causarum" was common on the missions before the letter from *Propaganda*, 8 December, 1919, authorized for the missions a "Vicarius Delegatus" with all the prerogatives of a "Vicarius Generalis" in other places. The faculties which a diocesan residential bishop may give to the chancellor are always delegated and are never due to the office of chancellor as such.

To sum up the opinion we have defended: Canon 44, §2, establishes an exception to the free exercise of a bishop's power, and must be strictly interpreted as applying only to refusal on the part of one who as the bishop's *alter ego* enjoys ordinary jurisdiction; the exception cannot be applied to the bishop's delegate who enjoys only delegated jurisdiction.

This is not to say that silence about the first refusal is to be commended; on the contrary, respect both for the delegated chancellor and the delegating bishop requires a mention of the refusal.

BLESSED SACRAMENT GUILD

Is it not correct that *any* pious association, guild, league, sodality or confraternity, having for its chief purpose the increase of devotion to the Blessed Sacrament, satisfies the law of canon 711, §2, and therefore enjoys aggregation to the Archconfraternity in Rome? (V.)

REPLY

Canon 707, §1: Associationes fidelium quae ad exercitium alicuius operis pietatis aut caritatis erectae sunt, nomine veniunt *piarum unionum*; quae, si ad modum organici corporis sint constitutae, *sodalitia* audiunt.

§2. Sodalitia vero in incrementum quoque publici cultus erecta, speciali nomine *confraternitates* appellantur.

Canon 711, §2: Curent locorum Ordinarii ut in qualibet paroecia instituantur confraternitates sanctissimi Sacramenti, ac doctrinae Christianae; quae, legitime erectae, ipso iure aggregatae sunt eisdem Archiconfraternitatibus in Urbe a Cardinali Urbis Vicario erectis.

Code Commission, 6 March, 1927; *A.A.S.*, XIX, 161: I. Utrum, vi canonis 711, §2, locorum Ordinarii stricte teneantur erigere

in qualibet paroechia confraternitatem Ss.mi Sacramenti, an eius loco possint, secundum peculiaria adiuncta, instituere piam unionem vel sodalitatem Ss.mi Sacramenti.

II. Utrum archiconfraternitati Ss.mi Sacramenti in Urbe erectae, de qua in canone 711, §2, ipso iure aggregatae sint tantum confraternitates Ss.mi Sacramenti proprie dictae, an etiam piae uniones aliaeque sodalitates Ss.mi Sacramenti.

Resp. Ad I. Negative ad primam partem, affirmative ad secundam. Ad II. Affirmative ad primam partem, negative ad secundam.

i. The extraordinary variety of pious unions, leagues, guilds and confraternities existing and flourishing at the present time makes it sometimes extremely difficult to determine the canonical status of each. The meaning of terms in canon 707 was rather different before the publication of the Code, and the old notions have naturally continued in many places, so that the faithful of a parish often refer to any association flourishing in their midst as a confraternity, or even as "the" sodality, as though it were the only one in existence, no matter what its internal nature may be. The designations given in canon 707 are not, it seems, exclusive of others, or, as the canonists say, the list is not defined *taxative*;¹ nor are the canons which follow always coherent, for what is called a confraternity of Christian Doctrine in can n 711, §2, is not within the definition of canon 707, §2, since its purpose is not divine worship, which perhaps accounts for the same body being called *sodalitium* in later documents.² The *Code Commission* in the above reply has clearly enlarged the meaning of the word *confraternitas*.

Indeed, if one regards the matter from the point of view of a devout Catholic rather than that of a canonist—though God forbid that the two should be incompatible—one might say that the Church is clearly more concerned with the increase of piety amongst the faithful than with the form of the organization which furthers it.

ii. The notion that substance and reality is of more importance than form and appearance is certainly sustained in the

¹ Vermeersch-Creusen, *Epitome*, I, §855.

² It is so styled in the important decree, *S.C. Conc.*, 12 January, 1935, *A.A.S.*, XXVII, p. 145; Eng. tr. Bouscaren, *Digest*, I, p. 412. Cf. also *Glasgow Synod*, 1946, n. 77.

first part of the above reply, which has happily allayed the scruples or misgivings both of Ordinaries and of parish priests in relation to the word "curent" in canon 711. A confraternity even in the loosest sense of the word, if it is alive and flourishing, is of the utmost value in any parish, though it may not be technically a canonical confraternity.¹ In the Middle Ages, in fact, the confraternity in its strict meaning, enjoying moral personality and its own property, chapel and chaplain, led frequently to abuses and conflicts with ecclesiastical authority.²

iii. When it comes to determining the possession of certain privileges, especially indulgences, the law is more exigent, and it is reflected in the second part of the *Code Commission* reply. Aggregation, which is the power of adopting other bodies and imparting privileges to them, is restricted to associations distinguished by the prefix "arch" or by the adjective "primaria", as explained in canons 720-725, though even here one must walk warily since many are decorated with the prefix "arch" merely as an honorific title and with no powers of aggregation. A parish confraternity, in the wide sense, satisfies the law of canon 711, §2, but if its promoters desire the privileges arising from aggregation to the Roman Archconfraternity, these may be obtained *ipso iure*, without any further formalities, by erecting a confraternity in the strict sense defined in canon 707 and with the formalities of canon 708; alternatively they may be obtained, by explicitly securing aggregation to the Archconfraternity, a favour which will be granted or not according to the faculties enjoyed by the Roman Archconfraternity. Quite frequently the Holy See issues a *sanatio* healing the various defects that may occur in the erection and aggregation of associations. In our view, saving an Ordinary's directions to the contrary, parish priests need not be unduly concerned about the canonical status of some parish confraternity in the wide sense of the word, for the specific indulgences which are perhaps forgone owing to the lack of some formality or other, are usually obtainable in numbers of other ways.

E. J. M.

¹ Cf. the excellent articles "Confraternities and how to work them", by Rev. J. Cleary, C.S.S.R., *Irish Ecclesiastical Record*, 1927, XXIX, p. 573, and XXX, pp. 173, 261.

² *Dict. Droit Canon*, IV, col. 151.

CATHOLICS AND SOCIALISM

In his encyclical letter, *Quadragesimo Anno*, Pope Pius XI stated: "If, in questions of class war and private ownership, Socialism were to become so mitigated and amended that nothing reprehensible could any longer be found in it . . . yet if it really remains Socialism it cannot be brought into harmony with the dogmas of the Catholic Church . . . for it conceives human society in a way utterly alien to Christian truth. . . . No one can be at the same time a sincere Catholic and a true Socialist." (Pp. 52-4, *C.T.S.* Edn.)

In view of these statements is it lawful for a Catholic to be a member of the Socialist Government in this country? Is it lawful for a Catholic to support and work on behalf of such a Government? Is it lawful for a Catholic to vote for such a Government at the elections? (D.O'C.)

REPLY

There is no doubt of the Papal condemnation, and repeated condemnation, of Socialism over the last sixty years. In particular one might refer to explicit passages in the Syllabus of Pius IX and in the following encyclicals of Leo XIII: *Quod Apostolici* (28 December, 1878), *Rerum Novarum* (15 May, 1891), *Graves de Communi* (18 January, 1901); in the *Motu Proprio* of Pius X of 13 December, 1903; in Pius XI's encyclicals *Quadragesimo Anno* and *Divini Redemptoris*. In this penultimate encyclical Pius XI contrasts the Christian view of man with the Socialist view. Whereas the Christian believes that the fact of man living in society is necessary from his very nature, the Socialist believes that it is a matter of expediency for better economic production. Whereas the Christian believes that authority in society is from God, the Socialist excludes God and sees authority as arising from the necessities of efficient production. Whereas the Christian sees man's activity in society as the free development of his faculties for the glory of God, the Socialist sees man as constrained to serve the interests of

better production. Finally, for the Christian, man's activity on earth has for its object his own temporal and eternal happiness, while for the Socialist it is the enjoyment of material goods.

For historical reasons Socialism in most Continental countries has been linked very closely with materialism, anti-clericalism and even active atheism. Nevertheless the term "Socialism" was first used in England in 1835 by Robert Owen, and the first Socialists were English. They were for the most part "utopian Socialists", as were their French contemporaries. In the middle of the nineteenth century this gave way to Marxist "scientific Socialism" with its theory of dialectical materialism, class war and its programme of revolutionary action. In practice this never took hold of the labour movement, least of all in England. Socialism remained committed to evolution rather than revolution, although many elements of the Marxist philosophy were retained. In Great Britain, the labour movement never suffered from an excess of ideologists, as did the Germans and the French. It was built up by practical men, mainly Trade Union leaders who were at grips with problems of fact and not of theory. As one foreign writer says: "Pure Marxists have always been few in number in England. The logic and the absolutism of the system do not suit the opportunist and relativist temperament of the English."

The Labour Party, when it came into being, came from the Trade Unions and not from the doctrinaires. At the meeting at which the Labour Party was founded (held on 27 February, 1900) a resolution expressly excluded extremist phrases; this showed that the majority of the delegates were against Socialism and certainly did not want to commit themselves to the Marxist idea of class war. However, in 1918 the Constitution of the Labour Party was revised—the chief architects being Ramsay MacDonald, Sidney Webb and Arthur Henderson. Here one finds, Clause IV (4), an object stated which would seem to be pure Socialism: "To secure for the workers by hand or by brain the full fruits of their industry and the most equitable distribution thereof that may be possible, upon the basis of the common ownership of the means of production, distribution and exchange, and the best obtainable system of popular administration and control of each industry or service." So much for

the paper Constitution—in reality the Labour Party has always rather disdained the abstract theorist and inclined to fix certain limited objectives. Moreover, it has never shown any opposition to organized religion as do the Continental Socialists. There has never been a consistent body of theoretical socialist doctrine which the Labour Party has taught in the same way as Continental Socialist parties have their materialist creed, which explicitly excludes religion. Another foreign observer wrote: "Any attempt to reduce British socialism to terms of elementary economic and political principle is frustrated by the very multiplicity of tendencies, each contradictory of the other, which they reveal." The present writer was discussing last year with a German Bishop the difficulties of Catholics with the Socialists, when the Bishop remarked, "You Catholics in England are lucky with your Labour Party. It has no *Weltanschauung*."

Therein lies the answer to the question. Pius XI said that it was impossible for a sincere Catholic to be a true Socialist. There are not many "true Socialists" in the sense defined by the Pope in England, and certainly adherence to the Labour Party does not imply the acceptance of any body of doctrine repugnant to Catholic social thought, if only because there is no body of doctrine!

At the time of the publication of the new Constitution of the Labour Party a number of Catholics in the Labour movement wished the Hierarchy to state that it conflicted with Catholic thought. This the Bishops refused to do. More positively, in the month following the publication of *Quadragesimo Anno*, with its strictures on Socialism, Cardinal Bourne at a meeting at which he was supported by the Archbishop of Edinburgh said that the Labour Party was not condemned by the encyclical, and that Catholics were free to belong to any of the three major parties, although because of the inadequacy of all of them Catholics should look to the Church for their principles.¹ This was reiterated by His Eminence Cardinal Griffin in 1948, who added that "we are free to vote for any Party except the Communist Party which has, as its declared aim, the suppression of religion."

J. F.

¹ *Life of Cardinal Bourne*, E. Oldmeadow, Vol. II, p. 209.

ROMAN DOCUMENTS

SECULAR INSTITUTES

A. MOTU PROPRIO

DE INSTITUTORUM SAECULARIUM LAUDE ATQUE CONFIRMATIONE
(A.A.S., 1948, XL, p. 283).

PIUS PP. XII

Primo feliciter elapso anno a promulgata Apostolica Nostra Constitutione *Provida Mater Ecclesia*,¹ cum ob oculos multitudinem habeamus tot animarum absconditarum "cum Christo in Deo",² quae in saeculo ad sanctitatem adspirant totamque vitam "corde magno et animo volenti"³ in novis Institutis Saecularibus laetanter Deo consecrant, facere non possumus quin Divinae Bonitati gratias referamus, de novo hoc agmine, quod exercitum consilia evangelica profitentium in saeculo adauxit; itemque de valido subsidio quo nostris hisce perturbatis luctuosisque temporibus catholicus apostolatus providentissime roboratus est.

Spiritus Sanctus, qui faciem terrae tot tantisque malis in dies desolatam et deturpatam recreat et renovat incessanter,⁴ multos dilectissimos filios et filias, quibus peramanter in Domino benedicimus, magna specialique gratia ad se vocavit ut, in Institutis Saecularibus, collecti et ordinati, insulsi ac tenebricosi mundi, de quo non sunt⁵ et in quo tamen ex divina dispositione remanere debent, sal indeficiens sint quod, vocationis ope renovatum, non evanescit;⁶ lux, quae inter ipsius mundi tenebras, lucet et non extinguitur;⁷ ac modicum sed efficax fermentum, quod semper et ubique operans omnibusque civium ordinibus, ab imis ad summos, permixtum, eosdem singulos universos verbo, exemplo cunctisque modis attingere ac permeare nititur, donec integram massam ita informet ut fermentata in Christo sit tota.⁸

Ut ob consolantem eiusmodi Spiritus Iesu Christi⁹ effusionem tot Instituta ubique gentium orta, ad normas Constitutionis Apostolicae

¹ Cfr. A.A.S., XXXIX, n. 4, p. 114.

² Col., III, 3.

³ II Mac., I, 3.

⁴ Cfr. Ps. CIII, 30.

⁵ Cfr. Ioan., XV, 19.

⁶ Cfr. Matth., V, 13; Marc., IX, 49; Luc., XIV, 34.

⁷ Cfr. Ioan., IX, 5; I, 5; VIII, 12; Eph., V, 8.

⁸ Cfr. Matth., XIII, 33; I Cor., V, 6; Galat., V, 9.

⁹ Cfr. Rom., VIII, 9.

Provida Mater Ecclesia efficaciter dirigantur, atque eos optimos sanctitatis fructus, qui sperantur, copiosissime ferant; itemque, ut solide et sapienter in aciem ordinata,¹ praelia Domini fortiter in peculiaribus ac communibus apostolatus operibus praeliari valeant, memoratam Apostolicam Constitutionem magna cum laetitia confirmantes, matura deliberatione adhibita, Motu proprio, certa scientia, ac de Apostolicae plenitudine potestatis haec, quae sequuntur, declaramus, decernimus ac constituimus:

I. Societates, clericorum vel laicorum, perfectionem christianam in saeculo profitentes, quae elementa ac requisita in Constitutione Apostolica *Provida Mater Ecclesia* praescripta certa plenaque ratione habere videantur, non debent neque possunt inter communes fidelium Associationes (cc. 684-725) arbitrio, quovis praetextu, relinqui, sed ad propriam Institutorum Saecularium naturam et formam, quae ipsorum characteri ac necessitatibus apprime respondet, reducendae atque elevandae necessario sunt.

II. In hac Societatum fidelium ad superiorem Institutorum Saecularium formam elevatione (cfr. n. I), atque in omnium Institutorum, sive generali sive etiam singulari ordinatione perficienda, illud prae oculis semper habendum est, quod proprius ac peculiaris Institutorum character, *saecularis* scilicet, in quo ipsorum existentiae tota ratio consistit, in omnibus elucere debet. Nihil ex plena christianae perfectionis professione, evangelicis consiliis solide fundata et quoad substantiam vere religiosa, detrahendum erit, sed perfectio est in saeculo exercenda et profitenda; ac, proinde, cum vita saeculari in omnibus, quae licita sunt et quae cum eiusdem perfectionis officiis et operibus componi valent, accommodetur oportet.

Integra vita sodalium Institutorum Saecularium, professione perfectionis Deo sacra, in apostolatum converti debet, qui ita ex puritate intentionis, ex interiori unione cum Deo, ex generosa oblivione fortique sui ipsius abnegatione, ex animarum amore, est perpetuo sancteque exercendus, ut non minus interiorem spiritum prodant, quo informantur, quam ipsum continuo alat et renovet. Hic apostolatus, qui totam vitam complectitur, tam profunde ac sincere in his Institutis persentiri iugiter solet, ut, Divinae Providentiae ope atque consilio, animarum sitis et ardor non tantum occasionem vitae consecrationis dedisse feliciter, sed magna ex parte suam propriam rationem et formam imposuisse, mirumque in modum, finem, quem specificum appellant, genericum etiam finem exigisse atque creasse videatur. Hic apostolatus Institutorum Saecularium

¹ Cfr. *Cant.*, VI., 3.

non tantum in saeculo, sed veluti ex saeculo, ac proinde professionibus, exercitiis, formis, locis, rerum adiunctis saeculari huic conditioni respondentibus, exercendus est fideliter.

III. Quae ad canonicam disciplinam status religiosi spectant Institutis Saecularibus non competunt, nec generatim legislatio religiosa, ad normam Constitutionis Apostolicae *Provida Mater Ecclesia*, ipsis applicari debet aut valet (Art. II, §1). Illa ex adverso, quae in Institutis inveniuntur amice cum ipsorum caractere saeculari coniuncta, dummodo plenae totius vitae consecrationi nullatenus officiant et cum Constitutione *Provida Mater Ecclesia* cohaereant, conservari possunt.

IV. Hierarchica interdioecesana et universalis constitutio ad modum corporis organici Institutis Saecularibus applicari valet (ib., Art. IX), et haec applicatio absque dubio internum vigorem, ampliorem et efficaciorum influxum atque constantiam ipsis conferre debet. Tamen in hac ordinatione, singulis Institutis aptanda, ratio haberi debet naturae finis, quem Institutum persequitur, maioris minorisve ipsius expansionis propositi, eiusdem evolutionis et maturitatis gradus, rerum adiunctorum in quibus versatur, aliorumque id genus. Neque sunt illae Institutorum formae reiiciendae, aut despiciendae, quae confederatione fundentur et characterem localem in singulis nationibus, regionibus, dioecesibus, retinere ac moderate fovere velint, dummodo rectus sit et catholicitatis Ecclesiae sensu informatus.

V. Instituta Saecularia, quorum membra, etsi in saeculo commorantur, ex plena tamen Deo et animabus consecratione quam, probante Ecclesia, profitentur, et ex interna ordinatione hierarchica interdioecesana et universali quam diversis gradibus habere valent, inter status perfectionis iuridice ab Ecclesia ipsa ordinatos et recognitos, ex Apostolica Constitutione *Provida Mater Ecclesia* iure meritoque numerantur. Consulto igitur illius S. Congregationis competentiae et curae Instituta adiudicata et commissa fuerunt, quae de statibus publicis perfectionis regimen et curam gerit. Hinc, salvis semper, ad canonum tenorem et expressum Constitutionis Apostolicae *Provida Mater Ecclesia* praescriptum (Art IV, §§1 et 2), iuribus S. Congregationis Concilii circa communes pias sodalitates piasque uniones fidelium (c. 250, §2) et S. Congregationis de Propaganda Fide circa societates ecclesiasticorum ad seminaria pro exteris missionibus (c. 252, §3), omnes societates ubique gentium—etsi ordinaria vel etiam pontificia approbatione suffultas—, cum elementa et requisita Institutum Saecularium propria habere noscantur, ad hanc novam formam necessario

illico redigendae sunt, secundum normas supra dictas (cfr. n. I), atque, ut directionis unitas servetur, uni S. Congregationi de Religiosis, in cuius sinu speciale de Institutis Saecularibus Officium constitutum fuit, merito attribui ac devolvi decrevimus.

V. Moderatoribus vero et adsistentibus Actionis Catholicae aliarumque fidelium Associationum, in quarum materno gremio ad vitam integre christianam simul educantur, et apostolatus exercitio initiantur tam numerosi atque electi iuvenes, qui ad altiora assequenda sive in Religionibus ac Societatibus vitae communis, sive in Institutis etiam Saecularibus, superna vocatione invitantur, paterno ex animo commendamus, ut sanctas eiusmodi vocationes generose promoveant; ac non solum Religionibus et Societatibus, sed his etiam vere providentialibus Institutis, adiutricem manum praebeant, atque libenter, salva interna ipsorum disciplina, eorundem opera utantur.

Horum omnium, quae Motu proprio constituimus, fidelem executionem S. Congregationi de Religiosis aliisque supra recensitis Ss. Congregationibus, Ordinariis locorum ac Societatum quarum interest Directoribus—quatenus ipsa ad singulos pertineant—auctoritate Nostra committimus.

Quae autem his Litteris, Motu proprio datis, statuimus, ea semper valida et firma esse iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud S. Petrum, die xii mensis Martii, anno MDCCCXXXVIII, Pontificatus Nostri ineunte decimo.

PIUS PP. XII

B. SACRA CONGREGATIO DE RELIGIOSIS

INSTRUCTIO

DE INSTITUTIS SAECULARIBUS (A.A.S., 1948, XL, p. 293.)

Cum Ss^{us} Dominus Noster Constitutionem Apostolicam *Provida Mater Ecclesia* promulgavit, ad ea omnia executioni efficacius mandanda quae sapienter in Constitutione statuta fuerunt, Sacram Congregationem de Religiosis, cuius competentiae Instituta Saecularia commissa sunt (*Lex peculiaris*, Art. IV, §§ 1 et 2), deputare dignatus est, ipsi omnes necessarias et opportunas facultates ad hunc finem concedens.

Inter munera et officia quae ex hac pontificia deputatione, iuxta ipsius Constitutionis expressam definitionem, Sacram Congregationem gravant, illud recensendum quod "prout necessitas ferat atque experientia suffragetur, sive Constitutionem Apostolicam interpretando sive ipsam perficiendo atque applicando", ipsa Congregatio normas edere valeat, quae ad Instituta Saecularia generatim, vel ad aliqua ex eis singillatim necessariae seu utiles reputentur (Art. II, § 2, 2°).

Iamvero, etsi completae atque definitivae normae Instituta Saecularia respicientes, ne hodierna ipsorum Institutorum evolutio periculose coarctetur, in opportunius tempus melius differantur, tamen expedit ut aliqua, quae non ab omnibus in Constitutione Apostolica *Provida Mater Ecclesia* perspecta recteque fuerunt interpretata, planius statim declarentur atque in tuto ponantur, adamussim servatis praescriptionibus quae, in Litteris *Primo feliciter*, a Ssño Domino Nostro Motu proprio, sub die xii decurrentis mensis datis, statuuntur. Hinc Sacra Congregatio, per modum Instructionis, supremas normas colligere et clare digestas edere decrevit, quae merito basilares reputandae sunt ad solide Instituta Saecularia inde ab initio constituenda et ordinanda.

1. Ut aliqua Associatio, etsi perfectionis christianae professioni atque apostolatus exercitio in saeculo impense dedita, nomen et titulum *Instituti Saecularis* assumere iure meritoque valeat, non solum illa omnia atque singula elementa habere debet quae, ad normam Constitutionis Apostolicae *Provida Mater Ecclesia*, ut necessaria et integralia Institutorum Saecularium recensentur ac definiuntur (Art. I et III), sed praeterea necesse prorsus est ut ab aliquo Episcopo, hac Sacra Congregatione prius consultata, approbata atque erecta sit (Art. V, § 2; Art. VI).

2. Associationes fidelium, quae rationem notasque habent in Constitutione Apostolica descriptas, ab hac Sacra Congregatione de Religiosis omnes ubique, sive in territoriis iuris communis sive in territoriis Missionum, iure ad normam ipsius Constitutionis dependent (Art. IV, §§ 1 et 2) et Constitutionis Legi peculiari subiiciuntur, nec quavis ratione vel titulo ipsis licet, iuxta Litteras *Primo feliciter* (n. V), inter communes Associationes fidelium (C. I. C., L. II, P. III) remanere, salvo n. 5 huius Instructionis.

3. Ad veniam pro erectione novi Instituti Saecularis obtinendam, Episcopus loci, et non alius, hanc Sacram Congregationem adire debet, eam distincte docendo de iis omnibus quae in Normis pro erectione et approbatione Congregationum ab ipsa S. C. de Religiosis editis (6 martii 1921, nn. 3-8) definiuntur, congrua tamen

congruis referendo (Art. VII). Mittenda etiam sunt schemata Constitutionum (sex saltem exemplaria), lingua latina vel alia in Curia recepta exarata, et insuper Directoria aliaque documenta, quae ad Associationis rationem atque spiritum dignoscendum inservire valeant. Constitutiones ea omnia continere debent, quae Instituti naturam, genera sociorum, regimen, formam consecrationis (Art. III, §2), vinculum e Sodalium Instituto incorporatione ortum (Art. III, §3), communes domos (Art III, §4), membrorum institutionis rationem atque execitia pietatis respiciunt.

4. Associationes quae ante Const. *Provida Mater Ecclesia* legitime, ad normam praecedentis iuris, erectae vel approbatae ab Episcopis erant, vel pontificiam Associationum laicalium aliquam approbationem obtinuerant, ut ab hac Sacra Congregatione qua Instituta Saecularia, sive iuris dioecesani sive pontificii, recognosci valeant, ad ipsam Sacram Congregationem documenta erectionis vel approbationis, Constitutiones quibus hucusque regebantur brevem relationem historicam, disciplinarem et apostolatus, ac, praesertim si iuris tantum dioecesani sint, etiam testimonia Ordinariorum in quorum dioecesibus sedes habent remittere debent. His omnibus ad normam Art. VI et VII Const. *Provida Mater Ecclesia* perpensis atque attente examinatis, prout casus ferat venia erectionis vel Decretum laudis concedi poterit.

5. Associationes non ita pridem fundatae, vel non sufficienter evolutae illaeque etiam quae in dies excitantur, etsi spem bonam de se concipere merito faciant quod si res secunde procedant ex ipsis Instituta Saecularia solida ac genuina exurgere valeant, opportunius erit si non statim S. Congregationi proponantur ut venia erectionis ab ipsa impetretur. Ex regula generali, quae nonnisi gravibus de causis rigide probatis, exceptionem pati debet, hae novae Consociationes, donec sufficiens specimen dederint, sub paterna Auctoritatis dioecesanae manu et tutela retineantur et exerceantur, prius uti merae Associationes, quae facto potius quam iure existunt, deinde, non quidem per saltum sed pedetemptim atque per gradus, sub aliquibus ex formis Associationum fidelium, ut Piae Unionis, Sodalitii, Confraternitatis, iuxta casus evolvantur.

6. Dum hae praeviae evolutiones (n. 5) perdurant ex quibus clare demonstrandum est, revera de Associationibus agi, quae plenam vitae perfectioni et apostolatu consecrationem sibi proponunt, quaeque alias omnes habeant notas quae in vero Instituto Saeculari exiguntur, attente invigilandum est ne quidquam his Associationibus interne vel externe permittatur, quod praesentem ipsarum conditionem excedat, et specificae Institutorum Saecularium

rationi et naturae respondere videatur. Illa praesertim vitentur quae, denegata postea venia pro erectione in Institutum Saeculare, facile auferri vel destrui non possent et Superioribus vim quamdam inferre viderentur ad approbationem concedendam vel nimis facile largiendam.

7. Ad iudicium securum et practicum ferendum de vera natura Instituti Saecularis alicuius Associationis, scilicet an ipsa in saeculari statu et conditione sua membra ad illam plenam consecrationem et dedicationem efficaciter ducat quae, etiam in foro externo, imaginem referat status perfectionis completi, et quoad substantiam vere religiosi, haec sunt accurate perpendenda :

(a) an sodales qui, ut membra strictiore sensu sumpta Associationi inscribuntur, "praeter illa pietatis et abnegationis exercitia" sine quibus perfectionis vita vana illusio dicenda esset, tria generalia consilia evangelica una ex diversis formis quae Constitutio Apostolica admittit (Art. III, §2), practice et solide, profiteantur. Possunt tamen admitti, ut membra latiore sensu accepta, et maiore vel minore vi seu intentione Associationis corpori adscripta, Sodales qui ad evangelicam perfectionem adspirent ipsamque in propria conditione exercere nitantur, etsi non singula consilia evangelica altiore gradu complectantur seu complecti valeant ;

(b) an vinculum, quo membra strictiore sensu sumpta et Associatio inter se ligantur, *stabile, mutuum ac plenum* sit, ita ut ad normam Constitutionis, Sodalit Associationi se totum tradat et Associatio talis sit vel serio fore praevideatur, quae de Sodali curam gerere atque de ipso iure respondere velit ac possit (Art. III, §3, 2°) ;

(c) an et qua ratione seu quo titulo sedes communes, quae in Constitutione Apostolica (Art. III, §4) praecipuntur, actu habeat seu habere nitatur, ut fines ad quos ipsae ordinantur obtineat.

(d) an illa vitentur, quae Institutorum Saecularium naturae ac rationi non essent consentanea, ut ex. gr. : habitus qui non respondeat saeculari conditioni, vita communis ad modum vitae communis religiosae vel huic equiparatae (Tit. XVII, L. II, C. I. C.) externe ordinata (Art. II, §1 ; Art. III, §4).

8. Instituta Saecularia, ad normam Art. II, §1, 2°, Constitutionis Apostolicae *Provida Mater Ecclesia*, salvisque eiusdem Constitutionis Art. X, et Art. II, §1, 1°, Religionum aut Societatum vitae communis proprio peculiarique iure non obligantur neque ipso uti possunt. Sacra tamen Congregatio, aliqua particularia praescripta iuris religiosi Instituti Saecularibus etiam convenientia, per exceptionem, ad Constitutionis tenorem (ibidem, Art. II, §1, 2°), accommodare et applicare, immo et criteria quaedam plus minusve

generalia, experientia comprobata et rerum intimae naturae respondentia, prudenter ex illo iure requirere poterit.

9. In particulari: (a) Etsi praescripta can. 500, §3, stricte Instituta saecularia non respiciant, nec prout iacent eisdem applicare necesse sit, tamen ex eis solidum criterium et clara directio pro approbandis et ordinandis Institutis Saecularibus deduci consulto potest.

(b) Etsi nihil impediatur quominus, ad normam iuris (can. 492, §1), Instituta Saecularia Ordinibus aliisque etiam Religionibus, ex speciali concessione, aggregari, et ab ipsis diversimode adiuvari et etiam aliquo modo moraliter dirigi valeant, tamen aliae strictioris dependentiae formae, quae Institutorum Saecularium regiminis autonomiae detrudere viderentur ipsamve tutelae plus minus strictae subiicere, etiamsi ab ipsis Institutis, mulierum speciatim, desiderentur et invocentur, non nisi difficulter, bono Institutorum attente considerato, atque spiritu et apostolatus cui incumbere debent natura ac ratione ponderatis, opportunisque adhibitis cautelis, concedi poterunt.

10. Instituta Saecularia, (a) ex statu plenae perfectionis, quam profitentur, et ex totali apostolatus consecratione, quam imponunt, in hoc eodem genere perfectionis et apostolatus, ad maiora evidentem vocantur, quam ea quae fidelibus, optimis etiam, in Associationibus mere laicalibus aut in Actione Catholica aliisque piis operibus laborantibus sufficere viderentur; (b) ita tamen propria apostolatus exercitia et ministeria, quae peculiare fines ipsorum Institutorum constituent, suscipere debent, ut eorum Sodales—vitatis accurate confusionibus—praeclarum abnegatae, humilis, constantis collaborationis cum Hierarchia exemplum, aliis fidelibus qui eos vident et observant, pro viribus praebere possint, salva semper interna eorum disciplina (cfr. Motu proprio *Primo feliciter*, n. VI).

11. (a) Ordinarius, dum obtenta venia Sanctae Sedis erectionem Instituti Saecularis peragit, quod prius ut Associatio vel de facto vel ut Pia Unio seu Sodalitium exsistebat, definire poterit an expediat, relate ad conditionem personarum figendam et ad requisita in Constitutionibus Instituti computanda, rationem habere illorum quae prius facta fuerunt, ex. gr. probationis, consecrationis, etc.

(b) In primis decem annis Instituti Saecularis, ab ipsius erectione computandis, Episcopus loci a requisitis aetatis, temporis, probationum, annorum consecrationis aliorumque similium, quae pro omnibus Institutis generatim vel pro aliquo praescripta sint, dispensare potest in ordine ad officia, munera, gradus aliosque iuridicos effectus.

(c) Domus seu centra ante canonicam erectionem Instituti fundata, si ex venia utriusque Episcopi ad normam can. 495, §1 fuerunt constituta, ipso facto erectionis partes fiunt Instituti.

Datum Romae, ex Aedibus Sacrae Congregationis de Religiosis, die XIX mensis Martii, Sancto Iosepho, Sponso Beatae Mariae Virginis, sacra, anno MDCCCXXXVIII.

✠ Aloisius Card. Lavitrano, *Praefectus*.

The text of *Provida* is in this REVIEW, 1947, XXVIII, p. 196, and a commentary by Dr McReavy, p. 153.

BOOK REVIEWS

Early Christian Baptism and the Creed. By Joseph H. Crehan, S.J. The Bellarmine Series, XIII. Pp. x + 189. (Burns Oates. Price 21s.)

The New Testament Doctrine of Baptism. By W. F. Flemington, M.A. Pp. x + 160. (S.P.C.K. Price 10s. 6d.)

FR CREHAN's important and scholarly study originated in an attempt, begun some twelve years ago, to solve the famous problem of baptism "in the Name of Jesus". Were the references in the Acts of the Apostles to baptism in the name of the Lord Jesus to be understood as showing that the primitive "form" of baptism was not Trinitarian but purely Christological? On intrinsic grounds it might be argued that the mention of the Second Person of the Blessed Trinity implies the First from whom He proceeds and the Third who proceeds from them both, and that therefore the Christological formula is equivalent to the Trinitarian. St Ambrose, explaining (*De Spiritu Sancto*, I, 3) why the disciples of John at Ephesus (Acts xix) were baptized in the name of Jesus Christ, seems to authorize this contention when he says that "if you mention either the Father or the Son or the Holy Spirit and do not withhold your faith in any one of them the sacrament (*sacramentum*) of faith is complete; whereas, even though you may mention Father and Son and Holy Spirit, but diminish the authority of any one of them, the whole sacrament (*mysterium*) is voided". Indeed Peter the Lombard used these arguments to show that even now baptism would be valid if the name of Christ only were used in the form. Or was it not more likely that

"baptism in the name of Christ" was used in Acts simply to designate Christian baptism as distinct from the baptism of John, and without any implication as to the baptismal formula used? Fr Crehan agrees that the expression does not indicate the formula used by the baptiser; but he differs from a great number of modern theologians when he suggests that it does indicate the formula by which the baptizand expressed his faith in Christ. This theory, already advanced by Estius and others as an explanation of the famous Ambrosian passage, is supported by Fr Crehan with a wealth of scriptural and patristic evidence and provides the foundation of his thesis regarding the origins of the Apostles' Creed. "Jesus Christ," he writes, "so occupied the thoughts of early Christians, and of the apostles in chief, that to confess Him was enough for baptism in the earliest times. . . . This practice of the early Church led to the grouping together in a short formula of the 'facts about Christ'. . . . Addition to it of a mention of God the Father was made just before the middle of the second century to meet the danger of Marcionite views among candidates for baptism." The prominence given to the Church as Christ's bride during the second half of the second century, "coupled with the fact that during those same years Montanism was challenging the right of the Church to give the Holy Ghost" led to a clarification of the salvific purpose of Christ's earthly life, and this in turn brought into the creed the "facts about the Holy Ghost". Such, in their barest outline, are the conclusions to which Fr Crehan's patient and careful enquiry leads him. His severely critical method, his anxiety to allow the documents to speak for themselves in chronological rather than logical order, and his scrupulous attention to the findings of other investigators in this field, combine to make his book difficult to read, as the author is himself the first to admit. But the effort of application, which the study of any such work must necessarily entail, will be well rewarded and Fr Crehan's argument will be found, at least in the opinion of the present reviewer, to carry conviction.

As Fr Crehan notes in a postscript to his preface, Mr Flemington's work appeared too late for him to be able to consider the positions he takes up. A careful study of it has not, however, suggested that his argument would have been likely to modify Fr Crehan's conclusions. Mr Flemington is concerned with a problem which is antecedent to any enquiry about the development of the baptismal creed and to that extent more fundamental. His work is a study of the origins of Christian baptism and of its precise religious significance, so far as information on these matters can be gleaned from the New Tes-

tament. The Catholic will find the author's purely critical approach to the sacred documents uncongenial, but will welcome his conclusion that "a critical examination of New Testament belief and practice, so far from casting doubt on the traditional belief of the Church that baptism was 'ordained by Christ himself', has the effect rather of establishing that belief more firmly. . . ." With regard to the significance and efficacy of the rite, however, only those will be in agreement with Mr Flemington who are able to share his views on the deeper question of the meaning of justification and the function of Christian faith.

Theologia Biblica. By P. F. Ceuppens, O.P. I. *De Deo Uno*. 2nd edition.

Pp. 307. Price 950 lire. II. *De Sanctissima Trinitate*. 2nd edition.

Pp. 299. (Marietti, Turin. No price.)

THE object of this very useful series has already been explained in our notice of earlier volumes,¹ and we welcome the second edition of the first two which have both been carefully revised. Among additions to *De Deo Uno* we may call attention to an introduction in which the author deals with the important question of what St Thomas understood by the "literal" sense of Scripture, concluding that, although the Saint admits the possibility that a passage of Scripture may have several literal senses, he never in practice admits more than one. Among other changes we note also a revised and amplified bibliography, the use of arabic numerals throughout for scriptural references, the transliteration of Hebrew words for the sake of the weaker brethren, a closer adherence to the text and order of St Thomas, and a considerable clarification of the author's reasoning, to which the new redistribution of paragraphs greatly contributes.

In the second volume, *De Sanctissima Trinitate*, particular attention is paid to texts of the Old Testament which might be interpreted in a Trinitarian sense. The author concludes, in common with all modern theologians, that the doctrine of the Trinity cannot be said to be clearly revealed in the Old Testament, though he finds in Isaiah ix, 5 a clear prophecy that the Messiah will be the natural Son of God. Among changes we notice here too a gesture of consideration towards those who do not read Greek with ease, many of the more important passages being translated into Latin. The author gives us also a more extended treatment of the Trinitarian doctrine of the Pauline Epistles, as well as a study of the Catholic Epistles which was not included in the first edition.

¹ See THE CLERGY REVIEW, 1950, XXXIII, p. 70.

The Church of Christ. By Arthur H. Ryan, D.D., Ph.D. Pp. 142.
(Clonmore & Reynolds, Dublin. London agents: Burns Oates,
Price 8s. 6d.)

WE regret that pressure upon review space has delayed our notice of this important book, a model of conciseness and lucidity. Dr Ryan's purpose is to answer the questions, (1) Did Christ found a Church at all? (2) What sort of a Church was it? (3) Where is it to be recognized today? As one sees, they are the three questions that the classic manuals of apologetics, or fundamental theology, set out to answer. But this book is by no means a mere digest of a theological manual. It is true that Dr Ryan follows the same process of argument, uses the same facts and reasoning, with which the ordinary course of apologetics has made us all familiar. Yet as one reads on the conviction grows that here is something different: the jerky syllogistic processes are being smoothed out and the reader finds himself thinking logically *malgré lui*; difficulties and objections are not ignored but, equally, they are not allowed to divert into side issues the compelling force of an argument which can have but one conclusion. "Never mind about that for the moment," Dr Ryan would seem to say; "just listen to this and we'll deal with that point later." This method is based upon a sound psychology, a psychology that takes account of the human intellect as it is. "Those who delight in reading books of controversy, which are written on both sides of the question on points of faith"—so wrote Addison in 1712—"do very seldom arrive at a fixed and settled habit of it. They are one day entirely convinced of its important truths, and the next meet with something that shakes and disturbs them. The doubt which was laid revives again, and shows itself in new difficulties, and that generally for this reason, because the mind, which is perpetually lost in controversies and disputes, is apt to forget the reasons which had once set it at rest, and to be disquieted with any former perplexity, when it appears in a new shape, or is started by a different hand." This book is the work of a clear thinker who has thoroughly digested and made his own an argument which he presses forward relentlessly, discarding the irrelevances that are so often suffered to distract the sequence of thought. In a work which is marked throughout by clear and direct exposition we would call attention especially to the author's masterly statement of Harnack's theory of the Church and of the rise of the theory of the invisible Church, and to his historical synthesis of the events leading up to the Reformation; his chapters on the origins of the hierarchy and the Papacy, moreover, are beyond praise. If one might suggest a possible revision in any future edition of this valuable

book, it would be in the short chapter dealing with the Photian schism; the historical work of Amann and Dvornik in this field, if Dr Ryan is convinced by its results, would seem to call for some modification of his estimate of the character and aims of Photius. Also, the date of the schism of Caerularius is not made quite clear.

Ancient Christian Writers. Edited by Johannes Quasten and Joseph C. Plumpe. No. 9: St Augustine, *The Greatness of the Soul—The Teacher*. Translated by J. M. Colleran, C.S.S.R., Ph.D. Pp. 255. (Newman Press, Westminster, Maryland, U.S.A.)

WHEN we consider the decline in the number of those who read Latin or Greek with ease, especially in English-speaking countries, the task of making the works of the Fathers available in the vernacular appears increasingly urgent. And since it is also of the highest importance that the translations of them should be both faithful and clear, we may rejoice that the present series of volumes is under the careful and able editorship of two eminent professors of the Catholic University of America. Dr Colleran maintains the high standard, both in translation and in apposite commentary, set by his predecessors; his rendering of these two important, though early, opuscula of St Augustine is accurate and readable. Both are in dialogue form, both deal with subjects that occupied Augustine's mind during the whole of his life; the first providing an outline of his epistemology and the philosophical basis of his mystical theory, the second being concerned largely with the nature of signs and so serving as an introduction to the sacramentary theology of which he is the great pioneer. We look forward with interest to the volumes that are to follow.

De Gratia Christi. By M. Daffara, O.P. Pp. xiv + 216. (Marietti, Turin.)

As we have been able to notice in reviewing other theological works from his pen, Fr Daffara's treatment is clear, objective and balanced. On such disputed questions as the need for actual grace in every supernatural act and the difference between sufficient and efficacious grace the author defends the views generally held by Dominican theologians, but he treats the contrary opinions with respect. On the other hand he firmly rejects the efforts of modern theologians to find a *via media* between Thomism and Molinism; in doing so he uses words which may well be adopted by all who treat of this thorny subject: "Haec dicta sint non animo contendendi sed ut ostendatur revera hanc materiam esse difficultate et obscuritate plenam." It is

good to see much more attention paid to sanctifying grace than has for many years been customary in such manuals; and if the doctrine of the indwelling of the Holy Ghost is only briefly mentioned here it is because the author has already treated it at greater length in his *De Deo Trino*, a work we have not yet seen.

De Paenitentia, Tractatus Dogmatico-Historicus. By P. Galtier, S.J.
Editio nova, 1950. Pp. vii + 575. (Beauchesne. No price.)

FIRST published some twenty-five years ago and reprinted with some changes and additions in 1931, this invaluable treatise now appears in a considerably enlarged and improved edition. Père Galtier's competence in the field of sacramentary theology is well known; equally well known is his uncompromising attitude towards those theologians, less numerous today than they used to be, who approach the study of positive theology with the firm though unexpressed conviction that sacramentary theory and practice have undergone little or no modification during the past sixteen hundred years. A number of these have supposed that the public penance—called in the documents simply "penance"—of which we read in the early Church was always preceded by a private sacramental absolution, and that the absolution which concluded the term of public expiation was not sacramental, but equivalent to the removal of the ban of excommunication, or at best availing only for the remission of temporal punishment. Thus together with public penance there would always have been a system of private penance consisting of secret confession and secret absolution, very much as we have it today; consequently the modern method of administering the sacrament would be identical with that practised in the early Church, minus the publicity which then attended the performance of the satisfaction. This view of the matter has the undoubted advantage of solving various difficulties of the theological order: e.g. the postponement of absolution until the completion of what was often a long period of public satisfaction; or the practice, which appears to have existed at least in some communities in the second and third centuries, of refusing public reconciliation *in articulo mortis* to those who had put off their repentance to the last moment. It has only the one disadvantage, remarks Père Galtier, of being opposed to all the historical evidence. That the absolution of sin granted by the Church was regarded, in the first three centuries of the Christian era, as remitting the guilt of sin *in foro interno* is quite certain. But the only absolution possessing this sacramental efficacy of which we have any documentary evidence is precisely the public reconciliation to which the theologians

in question attribute nothing more than an external and canonical significance. If therefore we deny that this was considered by the Church to forgive sins in God's sight, then we must give up all hope of proving that the Church has ever claimed the power to absolve the sinner as God absolves him. "Quaestio igitur solvenda est tota ex documentis," writes Père Galtier: And if the early documents seem to suggest that what matters more than the Church's absolution is the true repentance of the sinner, then it is well to remind ourselves that from the pastoral point of view this is the aspect of Penance needing most to be stressed; and also that it was not until the Council of Trent that the Church defined "*vim sacramenti in absolutione praecipue sitam esse*". There has been development not only in the practice but also in the doctrine of Penance since the early centuries. The pre-eminent part of absolution in the sacramental rite has come to be better appreciated; but the study of the early penitential discipline brings to the fore an aspect of the Church's forgiving power which one may be sometimes tempted to forget: it is that she is unable, and has never claimed to be able, to forgive sins where there is no true repentance and no resolve to make expiation. It is against this background that Père Galtier's work must be studied; and the study will be well repaid.

G. D. S.

Le Code de Droit Canonique. Tome IV. Des Procès. Par Dr A. Cance, P.S.S. Pp. 782. (Gabalda. 650 fr.)

THE most practical portion of this commentary is on marriage causes conducted by diocesan tribunals, including the process for a dispensation *super rato et non-consummato*, and for each we are given, in appendix, an ample collection of formularies. The author does not, however, explain the process previous to the dissolution of a marriage *in favorem fidei* which is becoming fairly common: the reason for this omission is, no doubt, the lack of any public instruction or document dealing with the matter. We welcome also the author's detailed commentary, with appropriate formularies, on the process *super nullitate ordinis*; this is comparatively rare, particularly as nowadays a personal signed statement required from ordinands all but eliminates the possibility of any defect. Amongst other texts and documents the appendix includes four Rotal decisions, taken from the published volumes of the proceedings of this Tribunal, none of which appear earlier than ten years after the decision; the author's purpose might have been better served by reprinting some more recent Rotal decisions, since they do appear, notwithstanding the ten year rule, from time to time in Roman journals. This is a good commentary,

comparing favourably with some which are presented in Latin; French is one of the languages (unfortunately English is not) accepted by the Roman Curia in the transaction of business.

Moral Questions. By the late Michael O'Donnell, D.D. Edited by Sebastian Lee, O.F.M. Pp. 375. (Standard House, Dublin. 10s. 6d.)

THERE are few journals nowadays without a column of answered questions, and it is not for the present reviewer to estimate its usefulness or the reverse. After retiring from Maynooth, Dr O'Donnell contributed to the Dublin *Evening Standard* under the initials S.T.D. a series of short replies to all sorts of questions with a religious bearing, the majority of them being, as they nearly always are in every journal, of a moral or canonical character. This feature became deservedly popular, and some priests in this country used to subscribe to the paper chiefly because of it. The writer was limited as regards space, his questioners were for the most part lay people, and the reply had to be definite and clear, without the hedging tactics for which moral theologians and canonists are renowned. The series now arranged in book form is of value both to the laity in general and to the professional theologian: the laity will get a clear solution of their doubts, and the professional theologian will learn many things whilst admiring the prudence and competence of the writer. What questioners want, in sending their doubts to a journal, is not the personal views of a theologian on some disputed point, but a reliable solution based on accepted theological or canonical teaching. Dr O'Donnell is not, for example, enamoured of Probabilism, but he applies the theory throughout with great success. The present writer is relieved to find that in many points, such as those explanatory of servile work or of the fasting laws, certain solutions hazarded in this journal are fully supported by Dr O'Donnell. This learned theologian, beloved of many Maynooth students, died in 1944. Readers would probably appreciate, in future editions, an even ampler survey of his life and work than that supplied by Fr Lee in the preface to this volume.

The Priest's Prayer Book. By Christopher J. Wilmot, S.J. Pp. 317. (Burns Oates. 12s. 6d.)

De Vetustioribus Breviariorum Codicibus Manuscriptis. Auctore Dom P. Oppenheim, O.S.B. Pp. 127. (Berruti, Turin. Lire 250.)

EACH of these works elucidates, from different points of view, the Roman Breviary. Fr Wilmot's is the second and enlarged edition of

a book first published in 1942 which was restricted to an explanation of the Dominical psalms. The psalms are now presented in the new official Latin version with the author's own translation, and we are given in addition the text and translation of the hymns of the Little Hours and a different arrangement and selection of meditations.

Fr Oppenheim, whose death we regret to say is recently announced, has produced a large number of liturgical studies on every aspect of the subject. Consisting partly of articles already published in *Perfice Munus*, this last work of his provides a description of certain early manuscripts, together with a commentary on the development of the divine office. Chapter IV on the origin and history of the Breviary seems to be the most useful portion of the work.

The Canon Law Digest. Supplement 1948. By T. Lincoln Bouscaren, S.J. Pp. 271. (Bruce, Milwaukee. \$2.50.)

FR BOUSCAREN'S *Digest* of documents officially interpreting the Code of Canon Law has become indispensable for all students of the subject. Those who already have the two volumes published in 1934 and 1943 will like to know the nature of the present Supplement. It has been the author's custom to produce every few years a small collection of this kind which eventually merges into a complete volume. His third complete volume will therefore contain documents published or discovered from 1943 onwards, and pending the appearance of this volume we are given in this Supplement the material covering the years 1943 to 1948 inclusive.

Its special value is in the author's labour of collecting Roman replies and decisions additional to those published in *Acta Apostolicae Sedis*, and including many which have never been published before. Students of the subject are well advised to obtain this Supplement even though its contents will be included in a forthcoming third volume of the *Digest*, which may not appear for some years. A good example of an interesting document is on page 178, communicated to Fr Bouscaren by the Official of the diocese of Monterey-Fresno. It is a rescript of the Holy Office (1947) dissolving in special circumstances *in favorem fidei* a marriage contracted with a dispensation from the impediment of difference of worship. Gasparri and others rightly teach that the power of the Holy See extends to such, but this is the first example we have seen of the power being actually used.

It may seem churlish to ask for even more than Fr Bouscaren gives, but we think the value of the Supplement would be considerably increased if it had a chronological index.

The Laws of Holy Mass. By Rev. Joseph Francis. Pp. 141. (Burns Oates. 7s. 6d.)

FR FRANCIS has done a useful and unique service in providing an English translation of all the preliminary rubrics of the Roman Missal. They are usually almost illegible in current editions and, even though this obstacle may be overcome, the Latin of many portions, especially those which expound the mathematics of the calendar, is difficult to understand. What happens to these rubrics is what happens to the Code of Canon Law and other official texts: people read commentaries instead of going to the original. There is now no excuse for doing this. The author rightly states that the finer shades of meaning disappear in translation, and it will still be necessary to consult the original. If the publishers could see their way, notwithstanding the expense, to print in future editions the Latin in columns parallel with the translation, the value of the work would be enhanced.

E. J. M.

The Vatican—The Story of the Holy City. Written by Ann Carnahan, with photographs by David Seymour. Pp. 160; over 100 photographs. (Odhams Press, 67-8 Long Acre, London. Price 12s. 6d.)

IN order to prepare this truly beautiful book Ann Carnahan, with the photographer David Seymour, spent ten weeks in the Vatican City. With the full encouragement and co-operation of the Vatican authorities they were able to explore the Vatican City thoroughly, to hold conversation with its citizens, from Cardinals and Monsignori down to the humblest workers, and so to gather material for a book which, in word and picture, faithfully portrays the daily life of the Holy Father and describes what the publishers call "the smallest but most vital State in the world". We recommend it unreservedly to our readers; for those who have been privileged to visit the Eternal City or will visit it during the present Holy Year it will be a precious souvenir of what they have seen; and for those who have not been so fortunate it will be an incentive to make every effort to see in reality what is here so vividly and attractively presented to their minds. The Odhams Press are to be congratulated on the production of this handsome volume at a very reasonable price.

G. D. S.

Beardless Counsellors. By Cecily Hallack. Pp. 250. (Samuel Walker, Ltd. 7s. 6d.)

CECILY HALLACK's books for children have never been surpassed, and this reprint of her first book will be welcomed by old and new

readers of all ages. It is not always easy to find suitable books for Catholic children, but Miss Hallack had the happy gift of introducing religion into her books in the most natural possible way. This story of Wops and the patrol of Lone Scouts is true to life with its mischief, humour, and pathos, but the Faith is its heart and centre. May we now hope for a reprint of its sequel, *The Swordblade of Michael*, and give a new generation of older children the chance of following the further adventures of the four friends?

Crossroads. By M. E. H. Pp. 119. (Burns Oates & Washbourne, Ltd. 3s. 6d.)

It sometimes happens that a girl on leaving school has no one to whom she may turn for counsel, some older woman with sympathy and understanding to whom she can speak freely of the decisions she must make. It is to girls in this position that *Crossroads* should be of real value. The three vocations are discussed, and that of the single life, so often overlooked, is treated with real understanding.

The apology for introducing the chapter entitled "Some Difficulties" might well have been omitted. There are questions which every Catholic girl will meet, and the author has given useful answers without which the book would not have been complete.

The book is addressed to girls who are on the threshold of adult life, but it will also be of value to parents who feel in need of guidance in instructing their daughters. To help them a set of nine schemes has been added as an appendix.

M. T.

From Sunday to Sunday. By Thomas Plassmann, O.F.M. Pp. 416. \$3.50.

The Drama of the Rosary. By I. O'Brien, O.F.M. Pp. 164. \$1.50.

Magnificent Man. By Valentine Long, O.F.M. Pp. 288. \$2.50. (St Anthony Guild Press, Paterson, New Jersey.)

NOT another book of sermons, *From Sunday to Sunday*, but a book for the preacher, all the same, consisting of a series of notes on the Proper of the Mass for every Sunday in the year. The author gives what he terms the "liturgical setting" of each Proper, with a detailed explanation of the Lesson and the Collect. He makes some unusual reflections and gives expression to many fresh ideas, always keeping in mind the needs of a modern congregation. The book is a real aid to the preacher who, in using the material it contains, will be able to convey to his listeners a better understanding and a deeper appreciation of the Holy Sacrifice.

Our Lady of Fatima has inspired the writing of Father O'Brien's scintillating little book, which contains in concentrated form his sermons on the Rosary, the preaching of which has become for him a personal apostolate. His stimulating descriptions of the Mysteries are full of pleasant surprises. The age-long facts are here, but they are illumined with the light of modern scholarship by which they appear to belong to our own day as much as to the historic past. The author succeeds in his attempt to prove that the Rosary is inexhaustible as a medium of Catholic devotion.

Whether or not Father Valentine Long preached as sermons the chapters of *Magnificent Man* is not quite clear, but it is clear that they would make excellent pulpit discourses. They are enlivened with the fresh turn of phrase and the entirely new anecdote characteristic of popular American sermons; with careful adaptation they might equally well be preached in England. Allusions to some living authors will need to be suppressed, in order to prevent Court proceedings; many a well-known enemy of Christianity is here pilloried with scant pity. The book is instructive and entertaining; a most acceptable newcomer to the bookshelves, thoroughly Catholic and completely American.

Dear Bishop. By Catherine de Hueck. Pp. 96. (Sheed & Ward. 6s.)
We Die Standing Up. By Dom Hubert van Zeller, O.S.B. Pp. x + 165. (Sheed & Ward. 7s. 6d.)

PROBLEMS of the day are here presented in two widely differing books. The Baroness de Hueck writes of American life, notably as lived in war-time America. It is not a phase of life that she portrays so much as the permanent conditions under which young people are obliged to work and play. The picture is both frightful and frightening. Because of one's faith in the sublimity of Christ's teaching, one feels that there are remedies for all evils, even those brought to notice by this fearless writer. Perhaps she has had the opportunity, since making her investigations, of discovering how some of the evils she speaks of are remedied. A book about that would make happier reading than *Dear Bishop*.

Dom Hubert van Zeller is concerned chiefly with problems similar to those which confronted the Baroness de Hueck, but lifted to a higher plane—and they are extremely important because their solution is vital to human happiness. Their discussion is by no means as disturbing as in the former case, uncomfortable though they remain. Prayer holds the prominent place as the sovereign remedy.

The author shows it to be a power whose strength increases with its use in a man's daily life. As the argument of the book proceeds, it demonstrates the God-given character of the one invincible remedy for every ill mankind is heir to.

Visitation. By Andrew Buchanan. Pp. 126. (Medical Missionaries of Mary, Drogheda. 5s.)

SHORT and fleeting is the life of the ordinary film, which quickly makes its circuit and is soon forgotten in the excitement aroused by its successors. Occasionally a film justifies some form of permanent record. It is because *Visitation* is of such undoubted merit that Mr Buchanan has written the story of how it came into existence, taking his readers into the studios and behind the screen to explain all that went to the making of the film.

In the mission fields of Nigeria the Medical Missionaries of Mary are living a life of apostolic charity, sublime in the ideals it realizes, though severe in the exactions it makes upon human nature. The blessing of God is obviously upon this work, judged by the large number of generous souls He has chosen for it from Ireland, that inexhaustible nursery of religious vocations. The best wish we can extend to *Visitation* is to hope that it will, by making known the need of more and more Sisters, bring to the Noviciate a continuous stream of worthy subjects.

A Form of Catholic Action. By Elizabeth Whitehead. Pp. 90. (Sands & Co., King Street, W.C.2. 2s. 6d.)

TRULY Catholic and ceaselessly active is the particular apostolate described by Miss Whitehead. She tells the story of the Little Sisters of the Assumption, founded in Paris in 1867 by Father Pernet and Mother Mary of Jesus, and established in this country (the first "foreign" foundation) in 1880. That the work of the Sisters is to nurse the sick poor in their own homes, striving to extend therein the reign of Christ their Master, suffices to demonstrate the nobility of their vocation. The end of their mission is spiritual, but it is accomplished through practical charity in the corporal works of mercy. To be a nurse is a very good thing; to be a faithful nun is better. To give oneself to God, as both nurse and nun, is one of the highest possible callings in human life.

L. T. H.

CORRESPONDENCE

HYMNS OF THE ROMAN BREVIARY

(THE CLERGY REVIEW, 1950, XXXIII, p. 172)

Abbot Justin McCann writes:

In the course of his article entitled "The Roman Breviary and its Reform", Fr Edward Stephens has some words of appreciation for some of the hymns, attributing their excellence as "specimens of prayer" to their mediaeval origin. But this is to take no account of the very drastic revision of the old hymns by Urban VIII, a revision in which not even the venerable hymns of a Prudentius or a Sedulius were spared mutilation. The purpose of this revision was to improve the Latinity and prosody; the effect, very often, was to damage the ancient simplicity and fervour. May I take an example from Fr Stephens' article? Among other illustrations of his point, he cites the Ascension hymn, in which some devout and happy monk of the ninth century, not bothering overmuch about classical rules, poured forth his soul with great simplicity and in an easy, tripping measure that speaks of his devotion and happiness. I give two verses, the first and last, putting the original hymn on the left. Fr Stephens cites the first couplet of the first verse to illustrate his point. But could anything be more stilted and frigid than the first line of that couplet? There are similar things in every verse, and there is, in the third verse, the astonishing transformation of *Inferni claustra penetrans* into *Perrumpis infernum chaos*. But I must confine myself to the two verses that I promised. Here they are:

Jesu, nostra redemptio,
Amor et desiderium,
Deus Creator omnium,
Homo in fine temporum.

Salutis humanae Sator,
Jesu, voluptas cordium,
Orbis redempti Conditor
Et casta lux amantium.

Tu esto nostrum gaudium,
Qui es futurus praemium:
Sit nostra in te gloria
Per cuncta semper saecula.

Tu, dux ad astra et semita,
Sis meta nostris cordibus,
Sis lacrimarum gaudium,
Sis dulce vitae praemium.

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

THE CRISIS IN POLAND: II

WE print this month, in illuminating contrast, the text of the agreement with the Government which was signed on behalf of the Polish Hierarchy in April and the letter to President Bierut which was sent by Cardinal Sapieha and the Archbishop of Gniezno and Warsaw in February. These are preceded by a short statement on the *Caritas* affair which accompanied the two documents given here last month.

STATEMENT OF THE POLISH HIERARCHY DATED 30 JANUARY, 1950, AND READ IN ALL CHURCHES

THE Polish Hierarchy shares with the Catholic community the pain caused by the recent orders of the State authorities regarding the charitable organization *Caritas* throughout the whole area of Poland. In this matter, the Hierarchy, gathered at a plenary conference in Cracow on 30 January, has sent a detailed protest to the President of the Republic.¹

The hostile propaganda against the *Caritas* institution in the Press and on the wireless deliberately refrains from mentioning its enormous achievement in rescuing millions of Poles from misery, disease and death, both during the German occupation and in the post-war period. In the presence of the untrue reports that are aimed against the good name of *Caritas*, that meritorious institution, the Hierarchy cannot pass over in silence its enormous value for the Polish people.

In accordance with the principles of the Gospel, *Caritas* has tried to reach every poor person, regardless of the political opinions or the ideological tendencies of those in need. And, drawing a large part of its means from the American Bishops' Committee, the Catholic League and the Polish-American Council,² *Caritas*, in disposing of them, took into consideration not only the needs of those in its care but also the expressed wishes of the donors. In accordance with this disposition of the donors, assistance was also granted to monasteries, religious seminaries and Catholic institutions. The Hierarchy, with His Eminence Adam Cardinal Sapieha, Archbishop of Cracow, at its head,³ took care that the action of aiding the needy should be carried out within the framework of honesty and justice.

Considering these facts, we take our stand as follows:

1. With the moment of the appointment by the State authorities of compulsory administration for the *Caritas* organization, it ceased to be an expression of the social and charitable work of the Church. The Church cannot take responsibility for organizations with compulsory administrations.
2. As a result of this, the Bishops were faced with the unpleasant necessity of proceeding to liquidate the charitable institution of the Church named the *Caritas Union*.
3. The Hierarchy warmly encourages those priests and faithful who have hitherto contributed with their generous offerings and their devoted work to the development of the Church *Caritas* to continue to support Christian works of mercy in the spirit of the commandment of Christ about brotherly love.

¹ The text of that letter was given in this Review last month.

² The Government's attack on *Caritas* was mainly a tactical matter, as is clear from the document which follows; but it is also important to remember that none of the East European Governments can bear the idea that there can be any other source of benevolence than their own regimes, and find most intolerable of all the idea that people should feel gratitude for benevolence coming from the United States, since "American war-mongering and imperialism" is a perpetual theme of official propaganda.

The American institutions here named are those referred to in the last paragraph on p. ix of THE CLERGY REVIEW for May, in the text of the letter sent to President Bierut, where we translated collectively (but wrongly) as N.C.W.C.

³ *Sic*; although Mgr Wyszyński, occupying the Metropolitan See of Gniezno and Warsaw, holds the traditional title of Primate of Poland.

CHURCH AND STATE ABROAD

LETTER SENT BY THE CARDINAL ARCHBISHOP OF
CRACOW AND THE ARCHBISHOP PRIMATE TO
PRESIDENT BIERUT ON 16 FEBRUARY, 1950

DESPITE the fact that we have received no reply to our letters addressed to you, Mr President, we continue to believe that we, as citizens of the Polish Republic, have the right to receive an answer. On the basis of that right, and prompted by the command of our conscience and our episcopal office, we are sending, on behalf of the Episcopate, this letter also, for we cannot take upon ourselves the responsibility for the course of events.

The subject of this letter is the observations made about the background of the *Caritas* affair, about which the whole Polish Episcopate informed you, Mr President, in their Memorandum of 30 January, 1950.

I. The repeated assurances given by yourself, Mr President, by the Prime Minister, and by Minister Wolski,¹ proclaimed that there is in Poland no war against the Church, and that there will be no such war in the future. We accepted those assurances at their face value. Today, however, the painful experiences of recent events have aroused in us doubts as to the significance of statements made by the high authorities.

We are bound to affirm that a war against religion in Poland has been carried on for a long time already, and with a consistency which surpasses all previous notions of a war against God.

It means nothing that the churches are open and filled with people who seek refuge there from their tragedies, meeting as they do with a constant persecution of their most personal feelings towards God wherever they work—in their jobs, in the party,² at government offices, and while participating in party meetings.

The curricula of the kindergartens and of the schools, the text-books, the methods of educational work among youth, the party regulations, the resolutions and meetings of the various cells of the party, the outlines of lectures prepared for "agitators", the complaints and grievances of people compelled to listen to speeches full of hatred towards anything connected with religion—all these support what we are writing about.

We learn about it from the fate of the Catholic schools, of the Catholic hospitals, of Church associations and religious confraternities, from the way the reconstruction of churches is being carried out, and so on.

We learn about it from the fate of the Catholic Press and publishing establishments, which are being closed one after another because they are unable any longer to cope with the censorship. The manuscripts of Catholic writings fill the censors' offices and by their very presence accuse the system of government which has the audacity to smother religious thought in Poland and to eliminate from the bibliography and culture of the nation works which are not allowed to see the light of day.

Mr President, the war against the Church, against religion and against God Himself in Poland is blatantly evident.

When we state this fact we desire one thing: that we shall not be asked to believe that this fight is not being waged at all. We ask at least this much of the consideration that is due to men: that the truth be told to them. Therefore either the deeds should be openly acknowledged or the attitude adopted towards the Church should be changed.

Should an acknowledgment follow, one would have to ask whether it is possible to take upon one's self the right to declare war on the Christian views and character of the nation. Poland never fought against the faith and religion of her citizens, or against the Catholic Church—which bears witness to one thing, namely that the Church has never threatened the freedom of the national spirit.

II. The meeting at the Technical High School [in Warsaw],³ and the speeches

¹ M. Władysław Wolski, Minister of Public Administration, to whom was entrusted, in 1947, the task of negotiating with the Hierarchy for a settlement of the relations of Church and State.

² The Communist Party, of which M. Bierut, to whom this letter is addressed, is Secretary-General as well as being President of the Republic.

³ A meeting staged on 30 January, at which, according to the Government, 1213 Priests, secular and regular, were present. M. Wolski took part, as did the Prime Minister, M. Cyrankiewicz.

THE CLERGY REVIEW

The Spirit of Mediaeval Philosophy

By Etienne Gilson

18/- net

This volume of Gifford Lectures now available again shows that the Middle Ages produced, besides a Christian literature and a Christian art, also a Christian philosophy.

"We can but be grateful for so strong and reassuring a reconstruction of the intellectual bases of Christian faith as these lectures give us."

Church of England Newspaper

The Mystery of Faith

By Maurice de la Taille, S.J.

25/- net

Book II. The Sacrifice of the Church

Book II of this famous work treats of the Sacrifice Our Lord offers through His priest at Mass: in other words, it discusses the Mass as Sacrifice, in its Institution by Our Lord, in its relation to the Passion and to the Heavenly Sacrifice, in what makes it a true Sacrifice.

"The translation seems in every way worthy of the original. . . . Père de la Taille's theory has won an acknowledged place in theology and it has certainly come to stay."

Universe

The Breaking of Bread

By John Coventry, S.J.

10/6 net

With Photographs by John Gillick, S.J.

The text, by Father Coventry, is in two parts: (1) a treatment of the Mass historically, giving an analysis of its growth and an explanation of its present structure; (2) a commentary on each prayer in the Ordinary, not to be read merely but to be studied.

The sixty-three photographs by Father Gillick are quite astonishing. They show the priest at every significant moment of the Mass.

Neuroses and Sacraments

By Alan Keenan, O.F.M.

7/6 net

Father Keenan's approach is simple, as any book must be which is to provide concrete help in tackling the problems of neurosis. Christ is the fixed point of reference to which we move; the closer we are to Him the more nearly whole we are. Neurosis, far from being an obstacle to that progress, can, like all suffering, be made a part of it. And it is in thus using neurosis instead of merely submitting to it that there lies our best hope of rendering it back into normality.

SHEED & WARD, LTD.

110-111 FLEET ST., LONDON, E.C.4

LAVERTY & SONS, LTD.

THE WHOLESALE HOUSE FOR **OBJECTS OF DEVOTION**

Prayer Books Missals Rosaries
Statues Crucifixes Religious Pictures etc.

CHURCH PLATE and METAL WORK

Chalices, Ciboria, Monstrances, Pyxes, and
Metal Work of all descriptions.

CATHOLIC CALENDARS

Original and Best Weekly-Feast-day Block.

REAL CHRISTMAS CARDS

CHURCH CANDLES

Prinknash Incense.

1 HILLARY PLACE, LEEDS 2

'Grams. : "LAVERTY, LEEDS."

Society of St. Gregory Summer School

"21st Birthday" School

August 8th to 15th

ST. EDMUND'S COLLEGE, WARE, HERTS

Conferences, Liturgical Instruction,
Chant, Polyphony, Discussions

Private Rooms for all

APPLY AS SOON AS POSSIBLE
(but not later than 1st July)

to the

Organising Secretary, S.S.G.
St. Mary's Abbey, Colwich, Stafford

CHURCH AND STATE ABROAD

delivered there by representatives of the Government and by various speakers, revealed the true intentions of the organizers of that meeting.

It is obvious that "putting an end to the abuses in *Caritas*" was not what mattered. One does not achieve such an aim by means of corruption by lavish receptions, by plying the clergy with drink at parties in the offices of district governors and in the premises of the Council of State, by giving presents and similar bribery, for which so much money was spent that the limited budget of many a *Caritas* institution could be sufficiently provided for years to come. Who is going to believe that this waste of public funds was caused by solicitude for the poor?

A much bigger issue was at stake, namely to disrupt and to sow discord among the clergy, and to make the clergy ridiculous in the public eye; to oppose the clergy to the Bishops and to create a jumping-off board for detaching the clergy from the Holy See and from the unity of the Church, an objective to which much effort has been devoted for a very long time.

If these plans have not brought results, it is because you do not know the clergy. The clergy may have their faults, they may at first succumb to terror, but they will soon recognize violence and fraud and will turn their back on such behaviour.

Propaganda has taken the liberty of making a distinction between the "reactionary clergy" and the "patriotic priests". We wish to remind you that in the years 1941-44 the German propaganda machine placed its hopes in so-called "patriotic priests", and the people of Warsaw still remember it.

Today we note a singular innovation in the Press. We used to read about "the reactionary episcopate", but we read today about "the reactionary section of the episcopate". This is a new attempt, relying this time on "patriotic Bishops".

All these attempts can be reduced to one common denominator: they reveal the true countenance of the anti-Church activities.

Who will profit by the disruption of the Church? Most assuredly not Poland, who so many times in her tragic history has found the strength to survive in the unity of the Church, which united the whole nation.

Could the Church harm the People's Poland? If that Poland is to be truly a commonwealth of people, just and loving towards its citizens, if she does not violate their consciences and if she halts the war against God, then such a Poland will truly deserve the full respect and support of all citizens.

The attitude of the Church towards the State will depend on the attitude of the State towards religion. If the State respects religion, who will dare to oppose the State?

The State's anti-Church laws are today a source of accusations against the Government; when those laws disappear the long-desired peace will return.

III. All sorts of attempts have already been made to force the Catholic clergy to yield to "the modern reality". The Bishops are being compelled to "recognize the People's Government"—as if the Episcopate were a parliament. The Episcopate holds itself and its clergy aloof from participation in political contentions. It is not for us to give approval to the actions of the Government. We have never done that, and we see no reason why we should do it now. The field of our activities is clearly defined and well known. We desire to remain within it, convinced that our work well serves the realities of Poland.

On the other hand, we are astonished at the attempt to drag the clergy into politics and mass meetings, in direct contradiction to the argument of the party, that "priests should abstain from politics". First the attempt was made to turn the military chaplains into political agitators. This attempt met with no success. Now the attempt is being made to bring the whole of the clergy into politics, in order to incite them against the Episcopate.

Minister Wolski had the temerity to appeal from the "mixed commission"¹ to

¹ The "mixed commission" of representatives of Church and State, headed by Bishop Choromanski, secretary to the Hierarchy, for the Church, and M. Wolski, for the State, set up in August last year to discuss outstanding problems with a view to a settlement. Compare the similar talks staged by the Government in Czechoslovakia—clearly these were arrangements made by these Governments in the most cynical spirit, with the desire to be able to say, after the show-down, that they had at least tried to promote a just settlement.

CHURCH AND STATE ABROAD

the public meeting in the Technical High School on the question of an "agreement between Church and State", although he did not break off his negotiations with the Bishops' Committee. We are obliged to describe this unusual method of conducting negotiations as a demagogic move, prejudicial to the established method of conducting negotiations. At the same time it is an example of the lack of understanding of the internal life of the Church. The clergy may, by means of force, be brought to a mass meeting, as was done on 30 January, but the clergy know well that nothing can happen in the Church through force.

Force was also used in appointing priests to offices in *Caritas*, although the clergy know that they may not accept any office from a lay authority without the permission of their Bishops. Force was also used in trying to dissuade the clergy from obedience to the Bishops when the Bishops ordered the reading of their Statement on *Caritas*.

The use of violence against the clergy is becoming an accepted method. Even if it should produce some results, it would hardly bring credit to the Government, for the Catholic people know their priests and are well aware to what elements the Government has appealed. It must be stressed that more than a thousand priests who were brought to the Technical High School were deceived and assembled by violence and coercion. Those who delivered the lectures imposed on them, and who participated in the discussion, are men who had suffered from their experiences in the war and in concentration camps and who now find themselves in conflict with the law of the Church, or who are being blackmailed by the police because of the punishments hanging over them. To seek to establish a new order with the help of such people would mean to alienate the Catholics who constitute a majority of the nation.

Assuredly modern States have powerful means for disrupting the Church. We see what has been attempted against the Church in Hungary or in Czechoslovakia. Yet the outrages perpetrated there caused indignation through the whole of the civilized world.

IV. The degradation of the high authority of the public administration became most evident when it was attempted to mobilize the clergy against the charitable activities of the Church. High Government officials were reduced to the role of agents for bringing the clergy to *Caritas* meetings. The methods used were an insult to their human dignity and to the dignity of the State in whose name they were acting. County administrators, mayors of towns, and sometimes even the Governors of Provinces, ordered to bring priests to mass-meetings, would spend hours in irksome persuasion, often using threats and violence. What was most distressing was the obvious lies and blackmail used when other arguments failed. All this was done to thousands of priests all over Poland, often in the presence of the people, the servants of the Church and the domestic servants of the priests, who thus witnessed to what degradation the representatives of the State had sunk from their pedestal of authority. Even the men who carried out these orders did not always conceal their dislike of the ruthlessness of the orders. If today some priests are accused because, while defending their freedom against intruders, they used sharp words and, allegedly, "insulted the representatives of the State", one must take into account that these latter were insulted earlier, and a hundred times worse, by those who issued such instructions to them.

And what took place in Poland on the Friday and Saturday preceding 12 February, the day on which the Statement of the Episcopate on *Caritas* was to be read, surpasses all notions of legality and public order. Before the spectacle of such terror one feels offended, not only in one's dignity as a representative of the Polish clergy, but even in one's basic dignity as a human being. This was no longer the exercise of official functions, but a noisy riot of which the memory alone produces a humiliating feeling of shame that the State can sink to treating its citizens in this manner.

And all this is not considered to be a violation of the human conscience; it is even announced as being in conformity with binding decrees. But when a Bishop exercises his authority with regard to the clergy and acts in defence of the discipline of the Church, the public prosecutor brings in legal action and applies preventive measures against the Bishop for an alleged infringement of the decree "On the

THE CLERGY REVIEW

**D
U
R
E
S
C
O**

PAINT PRODUCTS

Experienced advice on site anywhere in Britain

*Technical Officers available to co-operate in the
preparation of painting schedules for effect
and for economy*

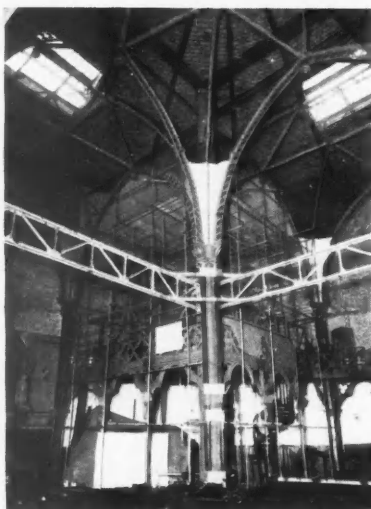
**HARD GLOSS PAINTS ENAMELS
DISTEMPERS VARNISHES WALLPAPERS
BRUSHES**

*Close on a century's service to Catholic Churches
Convents and Schools*



DURES CO PRODUCTS LTD., CHARLTON, LONDON, S.E.7
TELEPHONE: GREENWICH 0035 (four lines)

THE CLERGY REVIEW



FINAL STAGE IN THE DELICATE TASK OF REMOVING HEAVY BRICK VAULTING AT NOTRE DAME DE FRANCE, LONDON, W.C.2

Other work recently executed for the Catholic Church :

ST. THOMAS', NEWPORT

Interior redecoration

ST. THOMAS', COWES

Interior redecoration

ST. HELEN'S, WESTCLIFF

Renovations & sacristy reconstruction

ST. MICHAEL'S, ALDERSHOT

Interior reconstruction

CH. OF THE IMMACULATE
CONCEPTION, W.1.

Community chapel redecoration

FOR FULL DETAILS OF THESE
INTERESTING WORKS WRITE TO :

**WALKER-SYMONDSON
LIMITED**

RUISLIP - MIDDLESEX

Telephone : Ruislip 2255/6/3232

BUILDING CONTRACTORS

Associate Company :

J. W. WALKER & SONS LTD.
ORGAN BUILDERS TO H.M. THE KING

PURE ALTAR WINES "Vinum Missale"

CAREFULLY SELECTED
FULLY CERTIFIED REGULARLY ANALYSED
GUARANTEED RELIABLE
UNEQUALLED IN VALUE

The Sale of "VINUM MISSALE" was authorised by the late
Cardinal Archbishop of Westminster and by many other
Archbishops and Bishops

E. STAFFORD & CO.
QUEEN ST. CHAMBERS, EXETER

CHURCH AND STATE ABROAD

Protection of the Freedom of Conscience and Faith".¹ There can hardly be an example of a more glaring confusion of ideas.

V. Minister Wolski, in negotiating with the Episcopate as your representative, Mr President, is certainly aware of the nature of his actions. Being convinced that he acts in conformity with parliamentary procedures, we have refrained from appealing to you. Mr President. Today, however, when the Minister has appealed to the clergy to make "a concordat from the bottom", over the heads of the Bishops, we no longer have any obligation to remain silent.

We therefore present our protests against the methods being used in conducting the negotiations. Minister Wolski, in spite of constant promises, never supplied in time the minutes of the meetings which had taken place. That delay hindered further discussions, and now the Minister has the audacity to charge the Episcopate with responsibility for their slow progress. Other protests are aroused by the singular methods of seeking to intimidate the Bishops. The Minister has admitted that he seeks to bring a decisive pressure to bear upon the Bishops by means of anti-Church laws. This method of constant intimidation has brought about an opposite result, and the Episcopate has been continually confirmed in its conviction that the Government has no intention of keeping its word, but wants rather to confront the Episcopate with *faits accomplis* against the freedom of the Church.

During the last conversation, on 19 December, 1949, Minister Wolski undertook to send the outstanding minutes within four days, and a meeting of the mixed commission was to be arranged immediately afterwards. This was never done, and instead, during that period, the whole campaign against *Caritas* was prepared. Even on 23 January, 1950, after that campaign had already begun, Minister Wolski received new proposals from the Episcopate, and promised that he would immediately, on the following day, arrange a meeting of the sub-committee. This also did not take place, and instead the mass meetings began.

We are of the opinion that intimidation cannot be applied between two negotiating parties. We are the representatives of the Church, which sometimes submits to persecution for the sake of the truth but does not ever change under threats. Even the most painful threats and the most prejudicial laws, therefore, will have no effect on our attitude on matters on which, on doctrinal grounds, we cannot yield.

Other protests are called forth by another peculiar argument, which Minister Wolski has used much too frequently. "Regulations already published," he used to say, "will not be implemented if the agreement is signed." The question arises: What exactly is the law, in the hands of the State? Is it a means of maintaining public order, or is it a means of intimidation? If today a Minister of the Polish Republic proclaims that a law issued by the State may not be put into effect, what guarantee do we have that the Government will respect an agreement signed with the Bishops?

Is it possible, in the light of these facts, to accuse the Episcopate of delaying the negotiations and not desiring a real agreement with the State? And yet M. Wolski has had the audacity to do so. Although he knew only too well who was procrastinating and what was being prepared, he publicly accused the Episcopate, laying the blame on the Hierarchy of the Church.

Our letter on this occasion has not the character of a protest. It is not a declaration of grievances from the abused clergy or the slandered Episcopate. Nor does our letter contain any request. Our letter is the voice of the conscience of the Polish nation, which speaks through us; and that voice is addressed to you, as President of the Republic, and is compelled to regard you, Mr President, and your Government, as responsible before God and before history for the war against religion and against the Church in Poland.

Cracow, 16 February, 1950.

ADAM STEPHEN, CARDINAL SAPIEHA,
Prince Archbishop; Metropolitan of
Cracow.

STEPHEN WYSZYNSKI,
Archbishop and Metropolitan of
Gniezno and Warsaw; Primate of Poland.

¹ A classic decree, published last summer, of which the full text may be found in *The Tablet* of August, 1949.

CHURCH AND STATE ABROAD

AGREEMENT BETWEEN THE HIERARCHY OF POLAND AND THE GOVERNMENT OF THE POLISH REPUBLIC, SIGNED IN WARSAW ON 14 APRIL, 1950

The following English text is supplied by the Polish Embassy in London, and any unfamiliar usages in the English should be attributed to the Embassy's translators.

IN order to secure for the nation, the People's Poland, and its citizens the best possible conditions for development as well as the possibility for peaceful work, the Polish Government, which respects religious freedom, and the Polish Episcopate, which is concerned about the good of the Church and the interests of the Polish State, are settling their relations in the following manner:

1. The Episcopate will call upon the clergy to teach the faithful, within the exercise of their religious activity, to respect the law and the authority of the State.
2. The Episcopate will call upon the clergy to appeal to the faithful for increased work for the country's reconstruction and for raising the level of the nation's welfare.
3. The Polish Episcopate affirms that economic, historic, cultural and religious laws, as well as historical justice, demand that the Recovered Territories belong to Poland for good. Starting from the premise that the Recovered Territories constitute an integral part of the Polish Republic, the Episcopate will address a request to the Holy See so that Church administrations which enjoy the rights of residential Episcopates shall be changed into permanent Bishops' seats.¹
4. The Episcopate, within the limits of its possibilities, will oppose activity inimical to Poland, and especially anti-Polish and revisionist activity on the part of German clergy.²
5. The principle that the Pope is authoritative and the supreme authority of the Church applies to matters of faith, morality and Church jurisdiction; in other matters, however, the Episcopate is guided by the interests of the Polish State.³
6. Starting from the premise that the mission of the Church can be fulfilled in various social-economic systems established by the authority of the law, the Episcopate will make clear to the clergy that it should not oppose

¹ The Recovered Territories referred to are those in Silesia and the Oder-Neisse area which came under Polish control in 1945. If they are confirmed as Polish territory when a peace treaty with Germany is concluded, then they will be recognized as Polish by the administration of the Church. Meanwhile, in accordance with the normal practice of the Holy See in the case of territories whose control still awaits *de iure* settlement, they remain parts of the German dioceses to which they belonged before the war, and, since the German Ordinaries are unable to exercise authority there, they have been placed under Polish Administrators Apostolic. The phrase here, "Church administrations which enjoy the rights of residential Episcopates", refers to these Administrations. The names of the Administrators in question appear on page x of last month's issue of this REVIEW, among the signatories of the letter sent by the Polish Hierarchy to President Bierut on 30 January.

² It is important to remember that for a long time it has been a theme of the propaganda of the Polish Government that the Pope is pro-German and favours the return of these "Recovered Territories" to Germany. This theme was developed particularly strongly during 1948. In the spring of that year the Pope addressed a letter to the German Hierarchy in which he spoke of his sorrow to learn of the great sufferings of the German refugees who had been driven out of these "Recovered Territories" by the Poles. At once the Polish Communists said that the Pope was challenging the right of Poland to her Western frontiers. The late Cardinal Hlond replied in a Pastoral Letter to the Polish settlers, mainly coming from the Eastern Polish provinces, which had been given to the Soviet Government by the Yalta Agreement, who had replaced the Germans in the Oder-Neisse area, quoted in *The Tablet* of 19 June, 1948; and Cardinal Sapieha went to Rome, in order, as many supposed, to inform the Pope about the undoubtedly strong feelings of all sections of the Polish nation in this matter. However, the Pope's letter to the German Hierarchy had been preceded by another letter, addressed to the Polish Hierarchy and dated 18 January, 1948, which had been suppressed in Poland by the censorship of the Warsaw Government, and which made it plainly absurd to suggest that the Holy Father had shown partiality to the German Catholics over the Polish Catholics. This letter is quoted in *The Tablet* of 28 August, 1948; and see *The Tablet* during 1948, *passim*, for the whole question. As Cardinal Hlond said in the Pastoral Letter referred to above: "The assertions that the Church supports any thought of a revision of the Polish frontiers are without foundation."

³ This Article is one which it is remarkable to find in any document supplied by a Government "behind the iron curtain". Compare the incessant denials of any such principle emanating at the same time from the Government of Czechoslovakia.

Ready 16th June:

CATHOLICISM

A Study of Dogma

in Relation to the Corporate Destiny of Mankind

by **HENRI DE LUBAC, S.J.**

translated by Lancelot C. Sheppard

The problem which this latest and most important work by the brilliant French Jesuit discusses is both topical and eternal. In the past the main difficulties in the way of acceptance of the Christian faith by unbelievers have been historical or exegetical—doubts arising from agnostic philosophy or doubts about the Bible and Christian origins. Now, however, if there is less tendency to question its historical claims and philosophical foundations, there are many who do question Christianity's permanent value and relevance to the special problems of today. "The social conscience of mankind will not accept a system which concerns itself exclusively with individual salvation in the hereafter", might be a quotation from any of a number of contemporary freethinkers, for whom the corporate unity of mankind has acquired a terrible reality in recent years. It is Fr de Lubac's aim to show that, on the contrary, Catholicism is essentially social, not only in its applications but in the essence of its dogma. He discusses Christianity as a unique phenomenon in history, and restates the Patristic solution to the problems of the salvation of unbelievers and of the late coming of the Incarnation. He shows how Catholicism ennobles personal values by giving them a spiritual meaning, and how, when fully realized, the Christian society provides an eternal answer to the social problems which bedevil modern history.

Demy 8vo

300 pages

16s

BURNS OATES

28 Ashley Place, London, S.W.1

THE CLERGY REVIEW

Some Recent Titles

A HISTORY OF PHILOSOPHY

Vol. II: MEDIAEVAL PHILOSOPHY—AUGUSTINE TO SCOTUS

F. C. COPLESTON, S.J.

"Like his first volume, full, careful, and judicious . . . brings out the variety of thinking which could be combined with unity in religious faith."—MANCHESTER GUARDIAN.

Demy 8vo

600 pp.

25s.

Uniform with Vol. I: Greece and Rome. 18s.

OBERAMMERGAU
AND ITS PASSION PLAY

ELISABETHE H. C. CORATHIEL

"No serious visitor to Oberammergau will think of visiting the ten-yearly performance of the Passion Play this year without reading this book . . . impressive and interesting."—JOHN O' LONDON'S WEEKLY.

Demy 8vo

Illustrated

10s. 6d.

THE SACRISTAN'S MANUAL

REV. DENIS G. MURPHY

"An indispensable vade-mecum for which we should all be truly thankful. . . . It is so good that every church in the country will want one."—CATHOLIC HERALD.

Demy 8vo

10s. 6d.

BURNS OATES

28 Ashley Place

S.W.1

CHURCH AND STATE ABROAD

the expansion of the co-operative movement in the countryside, for every co-operative movement is in its essence based on the ethical premise of human nature striving for voluntary social solidarity aiming at the good of all.¹

7. The [Catholic] Church, which, in accordance with its principles, condemns all anti-State activity, will especially oppose the abuse of religious feelings for anti-State purposes.

8. The Catholic Church, which, in accordance with its principles, condemns all crimes, will also combat [the] criminal activity of underground bands, and will condemn and punish by Canon Law members of the clergy guilty of participating in any underground anti-State activity.²

9. The Episcopate, in accordance with the teachings of the Church, will support all efforts aiming at consolidating peace, [and] will oppose within the scope of its possibilities all strivings to foment war.³

10. Religious instruction in schools:⁴

(a) The Government does not intend to restrict the present state of religious instruction in schools. Programmes of instruction in religion will be worked out by the school authorities, together with representatives of the Episcopate; schools will be supplied with the required text-books; lay and clerical teachers of all religion will be treated on a basis of equality with teachers instructing in other subjects; visiting inspectors of religious instruction will be nominated by school authorities in agreement with the Episcopate.

(b) The authorities will not prevent pupils from taking part in religious practices outside the school.

(c) Schools of a Catholic Church character existing at present will be maintained, but the Government will see to it that these schools carry out loyally the regulations and fulfil the programme established by the State authorities.

(d) Schools managed by the Catholic Church will be able to avail themselves of rights pertaining to State schools on the basis of the general principles defined by corresponding laws and regulations of schools' authorities.

(e) In the case of the establishment or transformation of an ordinary school into a school without religious instruction, Catholic parents who so desire will have the right and the opportunity to send their children to schools with religious instruction.

11. The Lublin Catholic University will be able to continue its activity within the present scope.⁵

12. Catholic societies will continue to benefit by prevailing rights after having satisfied the requirements provided for in the decree on societies. The same principles apply to *Sodalicja Marianska*.⁶

13. The Church will have the right and the opportunity to conduct, within the framework of the prevailing regulations, charitable welfare (work) and religious teaching.

14. The Catholic Press and Catholic publications will enjoy (the) rights

¹ This is, of course, a controversial Article, committing the Church not to resist the collectivization of agriculture, which the peasants hate and which is referred to euphemistically as "the co-operative movement in the countryside".

² Articles 7 and 8 have a sinister air to them: taken at their face value, no canonist could object to them; but at the same time, Communist procedures being what they are, it will be possible for the Government to point to any priest at all of whom the Communists disapprove, to say in the familiar language that he has been guilty of "anti-State activity", to demand his canonical punishment by the Bishop, and then to say, if the demand is not met, that the Church has violated the agreement and that the agreement has therefore lapsed.

³ This again is a characteristic piece of Communist drafting - an Article which on the face of it is plainly admirable, but which depends entirely on what use is made of it. We are exceedingly familiar with the staging of Marx-Leninist rallies that are described as "peace rallies".

⁴ Like Article 5, these provisions for the schools are a considerable achievement on the part of the Bishops.

⁵ The Lublin Catholic University is the only Catholic University of any kind in Eastern Europe, and this assurance for its future is again a considerable achievement.

⁶ This is translated as "Soldiers of Our Lady" in the English text which we are giving, but the phrase of course means "Sodalities of Our Lady".

CHURCH AND STATE ABROAD

defined by legislation and regulations of the authorities on equal terms with other publications.

15. Public worship, traditional pilgrimages and processions will not meet with obstacles. In order to preserve order these ceremonies will be organized by the Church authorities in agreement with the administrative authorities.

16. The status of the Church within the Army will be regulated by special statute worked out by the military authorities in conjunction with Episcopal representatives.

17. In penal prisons, religious care will be exercised by chaplains nominated by the proper authorities, on the proposal of the Bishop.

18. In State and self-governing hospitals, religious care of the sick who desire it will be provided by hospital chaplains whose remuneration will be determined by way of special agreements.¹

19. Orders and Congregations will enjoy complete freedom of activity within the scope of their calling and of prevailing legislation.²

Signed in Warsaw on 14 April, 1950, by the Minister of Public Administration, WLADYSLAW WOLSKI; the Deputy Minister of National Defence, EDWARD OCHAB; member of parliament FRANCISZEK MAZUR; the Secretary of the Episcopate, BISHOP ZYGMUNT CHOROMANSKI; the Bishop of the Plock Diocese, TADEUSZ ZAKRZEWSKI; and the Bishop of the Lodz Diocese, MICHAL KLEPACZ.

PROTOCOL OF THE JOINT COMMISSION OF THE POLISH GOVERNMENT AND POLISH EPISCOPATE

1. In view of the agreement between State representatives of the Polish Government and the Polish Episcopate concerning *Caritas* activity and aiming at the normalization of relations between the State and Church, the Church organization *Caritas* is being changed into the Union of Catholics for bringing assistance to the poor and those in need. The Union will base its activity on branches corresponding to (the) administrative-territorial division of the country. The Episcopate, in accordance with the charitable principles of the Union, will make it possible, in accordance with the principles and practice of the Catholic Church, for those members of the clergy who wish to do so to work in this Union.

2. The Polish Government, in carrying out the law on (the) taking over by the State of Church Real Estate within the framework of Article 2, paragraph iii, and Article 7, paragraph i, of the law, will examine the needs of Bishops and Church institutions in order to take these needs into consideration and to come to their assistance.³

3. The Church Fund will transfer a suitable sum for the disposal of the Bishops.

4. Implementing the law on military service, the military authorities will make arrangements for students of religious seminaries to enable them to terminate⁴ their studies. Ordained priests and monks who have made their vows will not be called to active military service, but will be transferred to the reserve and qualified for military service.

[Signed as above]

¹ Articles 17 and 18 are again an achievement on the part of the Bishops, whose Joint Pastoral Letters in 1947 and 1948 always counted it among the major complaints that they were not allowed to send priests into State hospitals and prisons. See also the letter sent to the Polish Hierarchy by Pope Pius XII on 23 December, 1946, printed in *The Tablet* of 15 November, 1947. It is to be stressed that the present agreement meets, at any rate on paper, all the major grievances of the Church, over these points, the schools, the Catholic Press, etc., as stated in this and other papal letters and in the Joint Pastoral Letters of the Hierarchy.

² Again a noteworthy provision, whose publication coincides with the virtual suppression of the religious Orders in Czechoslovakia, after a classic trial in which Abbots and Provincials were pilloried and sentenced as spies and "agents of the foreign imperialism of the Vatican".

³ This agreement, in short, can be divided neatly into two halves: the first consisting of the clauses obviously inserted by the Government (1-9, except 5) and the second of the clauses obviously inserted by the Church (10-19).

⁴ This provision, of course, is the most glaring illustration of the Government's bargaining technique, as it is strikingly described in paragraph V of the letter to President Bierut printed above—the technique of bringing in a ferocious law and at the same time saying that it will not be rigorously enforced if the Bishops behave in an approved manner.

The whole of this Protocol, indeed, bears the marks of a *quid pro quo* of this kind.

⁵ Obviously a bad translation; "complete" is the word intended.

THE CLERGY REVIEW

The World's Greatest Bookshop

FOYLES
★ FOR BOOKS ★

Big new department for Catholic Books

**New and secondhand Books on every
subject. Stock of 3 million volumes**

119-125 CHARING CROSS ROAD, LONDON, W.C.2

Gerrard 5660 (16 lines) ★ Open 9-6 (including Saturdays)

JOHN HARDMAN STUDIOS

ECCLESIASTICAL ARTISTS

43 Newhall Hill
Birmingham, 1
Tel. : Central 5434

Rookley, Shenley Hill
Radlett, Hertfordshire
Tel. : Radlett, Herts 6412

for Catholic books go to

Duckett

the Catholic book centre

140 STRAND, LONDON, W.C.2

Telephone : Temple Bar 3008

Telegrams : Galloues, Estrand, London

*new and
second-hand
Catholic books
in all languages
sent all over
the world*

FOR NEWS AND VIEWS OF
CATHOLIC BOOKS READ
"DUCKETT'S REGISTER"
MONTHLY 3d.

THE CLERGY REVIEW

June publications

Desert Calling

The Story of
Charles de Foucauld
ANNE FREMANTLE

A new biography with fresh material of "one of the most significant and mysterious figures of our time" as Evelyn Waugh calls him—wealthy aristocrat, gay cavalry officer, secret agent, Trappist monk and Saharan hermit.

**Recommended by the
Book Society**

15s.

Rome

EDWARD HUTTON

One of the foremost authorities on Italian art and architecture, Mr. Hutton's books on Italy have become standard works. Here, with a wealth of illustrations, he conjures up the splendour, the appeal, and the unique character of the Eternal City.

32 Gravure Plates

16s.

HOLLIS & CARTER
25 Ashley Place, S.W.1

THE DUBLIN REVIEW

No. 448 JUNE 1950

Articles include:

PARLIAMENT AND THE RESTORED
HIERARCHY *by H. J. T. Johnson*

CHRISTIAN CULTURE IN EASTERN
EUROPE *by Christopher Dawson*

THE SPIRITUALITY OF
DESCARTES *by Jacques Chevalier*

GUSTAVE THIBON
by Stanley Godman

SOME REFLECTIONS ON LOGICAL
POSITIVISM
by Frederick Copleston, S.J.

THE POWER AND LIMITS OF
SCIENCE *by F. Sherwood Taylor*

THE THREE CIRCLES
by Walter Schenk

BERENSON'S AESTHETICS AND
HISTORY *by David Jones*

THE DUBLIN REVIEW
now appears quarterly and at a
new price of 6s. per copy. Yearly
subscription 21s. post free.

Published by
BURNS OATES
28 Ashley Place, S.W.1

